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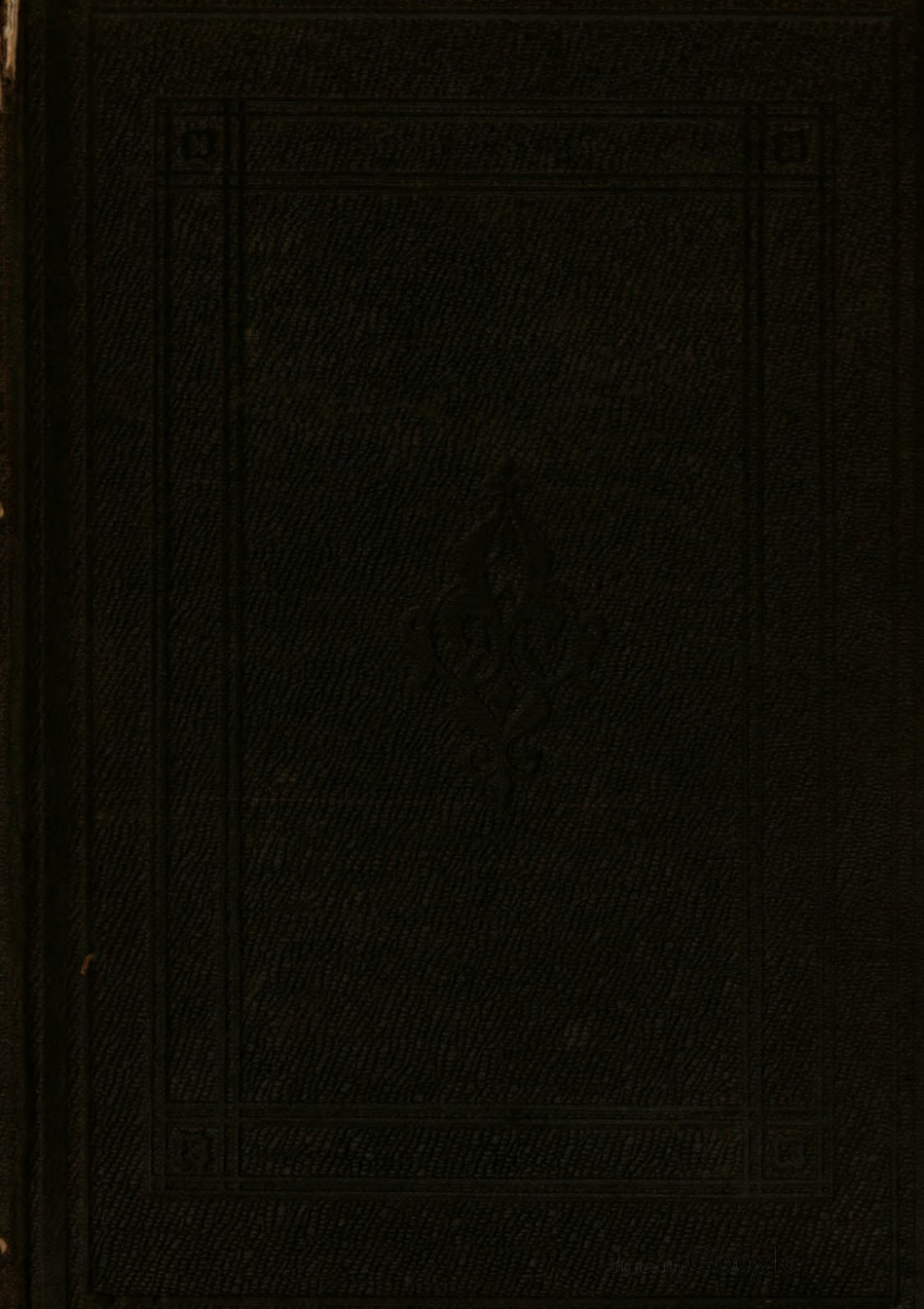
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# HEALTH AND DISEASE;

A

BOOK FOR THE PEOPLE.

BY

*William*  
DR. W. W. HALL,

AUTHOR OF "BRONCHITIS AND KINDRED DISEASES," OF "CONSUMPTION," AND EDITOR OF "HALL'S JOURNAL OF HEALTH."

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## P R E F A C E.

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Among the objects of this book are: First, To show how health may be preserved, and disease cured, by the proper adaptation of food in quantity and quality, to the conditions of the system. Second, To discourage self-medication. Third, To cause a higher appreciation of the value of medicine in the hands of the educated and honorable physician. Fourth, That by falling into the hands of the young of both sexes, their attention may be efficiently turned to the maintenance of a good constitution to a happy, healthy, and useful old age.





## HEALTH AND DISEASE.

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As ceaseless as the flow of time, do multitudes of rivers empty themselves into the lakes of the North, and passing over the Falls of Niagara, move onward to the boundless sea ; but if the outlet of the St. Lawrence were closed, the accumulated waters would soon pass their limits, and devastate the Union, from the shores of the Atlantic to the mountains of the West. While steam is generated in a boiler, and as regularly passes off to expend its force on the moving machinery, all is well ; but if arrested in its progress, it may be harmless for a moment, but the next—and terrible destruction follows in every direction. Coming down to things more familiar, to illustrations which meet

every capacity, if water be constantly poured into a common vessel, and is allowed an equal exit, no harm follows; but if all egress be prevented, there must be a "running over," and if that is not allowed, and the stream is forced in, the receptacle will be shivered to atoms.

It would seem that a point so plain as this, needs no illustration, and that wherever the principle could be applied in practical, everyday life, it would not fail to be attended to by any considerable class of persons, of even ordinary intelligence.

It is from the habitual failure to act out this almost intuitive truth, that three fourths of all the diseases arise, which torture the body, enfeeble the mind, and waste the life of civilized man.

Three fourths of all our ailments occur, or are kept in continuance, by preventing the daily food which is eaten, from passing out of the body, after its substance has been extracted by

the living machinery, for the purpose of renovation and growth. A healthy laboring man will eat daily two pounds of solid food, of meat, bread, vegetables and fruit; these two pounds, if brought together in one heap, would fill to overflowing the largest-size dinner-plate, and yet there are myriads of grown-up men and women to whom the idea has never occurred, that if this mass is retained in the body, day by day, inevitable harm must accrue.

The question, What becomes of it? never seems to have occurred, or to have been definitely or intelligently answered. If a man eats two pounds daily, near two pounds daily must in some way or other pass from his body, or disease and premature death is a speedy and inevitable result.

Taking food into the body is called eating, passing it from the body is called defecation, but for this term, the phrase, "action of the bowels," will be used in these pages, and the

expression, "daily action of the bowels," will mean a resort to the privy, back-house, etc., in every twenty-four hours. The ancients termed it, "visiting the Temple of Cloacina." An eccentric Western divine, in his rehearsals of what he had seen in railroad cars on his first visit to the East, designated them to his wondering parishioners in our hearing, as "distress houses." By whatever name called, the idea is distinctly presented to the reader's mind.

If the body is in good health, and the instincts of Nature are not suppressed, there is a proper proportion between the amount received and the amount passed out from the system. The very moment that such proportion is altered, disease begins in all constitutions, and under all circumstances, nay, every additional hour of its continuance, that disease becomes more aggravated, more destructive, more difficult of arrest, and more certain of disaster and of death. The object of passing food through

the body is threefold in youth ; in maturity, two ; for growth, sustenance, and repair in the one, in the latter for support and repair only, that is, nutrition ; and the process by which the system separates the nutriment from the food is called digestion ; the distribution of this digested material to the different parts of the body where needed, for the purpose of being incorporated into bone, flesh, nerve, and tendon, is termed assimilation.

The power which set all stars and suns in motion, ordained that it should be kept in continuance by inherent properties ; we call it gravitation. That same power started the complex machinery of corporeal man, and endowed it with regulations for continuance to the full term of animal life, and we call it Instinct.

The irresponsible brute has no other guide to health, than that of instinct—it is in a measure absolutely despotic, and can not be readily contravened.



By blindly and implicitly following this instinct, the birds of the air, the fish in the sea, and four-footed beasts and creeping things live in health, propagate their kind, and die in old age, unless they perish by accident or by the warfares which they wage against one another, living, too, from age to age without any deterioration of condition or constitution; for the whale of the sea, the lion of the desert, the fawn of the prairie, are what they were a thousand years ago; and that they have not populated the globe is because they prey on one another, and man in every age has lifted against them an exterminating arm. Man has instinct in common with the lower races of animal existence, to enable him to live in health, to resist disease; but he has in addition a higher and a nobler guide—it is Reason. Why he should have been endowed with this additional safeguard, is found in the fact, that the brute creation are to be used for temporary purposes, and at death their light

goes out forever, but man is designed for an immortal existence, of which the present life is the mere threshold. He is destined to occupy a higher sphere, and a higher still, until in the progress of ages, he passes by angelic nature; rising yet, archangels fall before him, and leaving these beneath and behind him, the regenerated soul stands in the presence of the Deity, and basks forever in the sunshine of his glory.

Considering then, that such is his ultimate destination, it is no wonder that in his wise benevolence, the great Maker of us all should have vouchsafed to the creature man, the double safeguard of instinct, and of a diviner reason; that by the aid and application of both, his life might be protracted, and protected too, under circumstances of the highest advantage and most extended continuance, in order to afford him the fullest opportunity of preparing himself for a destiny so exalted, and for a duration of ceaseless ages.

"A dying man can do nothing easy," were the last words of the immortal Franklin. A diseased man can do nothing well, are words of our own, quite as true.

If any thing should be well done, it should be the preparation which is needed to fit us for the exalted condition which has just been described, and to do it well, the highest health, and the longest life should be sought by all. Such a preparation should be made under the most favorable of all possible conditions, and it is to no less an end, that this book has been conceived, to wit, to show the reader how health may be maintained, and how disease may be averted to the utmost limit of human life, that by the aid of health and length of days, the most perfect preparation possible may be made for the immortal existence beyond, and in this light, who shall deny that Health is a duty? Echo answers, 'Disease is a crime!'

A few men in every age have been found,

who by obeying instinct in the light of reason, have lived in health to the age of seventy, eighty, and an hundred years. Silliman, and Nott, and Humboldt, and Hamel, approaching near, if not among their nineties, are living examples to us of what has been done. And what is being done by a few, may be done again by uncounted millions of our kind, if the work of temperance be commenced in the prime of youth. Young man, or maiden, under twenty, we implore you to begin that temperance this hour, in the light of these pages. But mind you, we do not mean a temperance restricted in its application to spirituous drink, but on the comprehensive scale laid down in the Holy Scriptures, in the injunction to be "Temperate in all things." While it is quite certain that those who begin in their teens to adhere to a rational temperance, may very safely calculate on reaching three-score years and ten, and even four-score, there is the hope which example and uncontroverted fact give, that even

if health is lost at "forty-five," a wise temperance begun and continued from that age, promises the living in comfort and happiness, to double the number of years!

Lewis Cornaro, an Italian nobleman, gifted and rich, yielded to the depravities of his nature, and at the early age of forty-five, found himself a wreck in fortune, fame, and health. The physicians whom he consulted, being familiar with his excesses and his reckless character, fortified in their opinion, by the evident fearful inroads, which disease had made on his constitution, considered an attempt at restoration so hopeless, that they declined bending their minds to the preparation of a proper prescription, and to save themselves, as they supposed, a useless trouble, they informed him that he was beyond remedial means, and that the best thing he could do, would be to reconcile his mind to the inevitable event, and make for it a Christian preparation.



He at once determined that as he had but a short time to live, it should be a merry one, and was about casting himself into the maelstrom of a drunken vicious life, but by some unexplained circumstance, a freak possessed him, that at one effort he would cheat death and the doctors, by entering at once upon a life of the most heroic self-denial, and become in all respects a temperate man. So precise was he, that he weighed his food, and measured his drink, to the end of his life. He regained his health, regained his possessions, resumed his title, and his social position, and became a happy hearted, Christian-minded gentleman. His whole nature seemed to overflow with kindness to all his race, and on the twelfth of March, fifteen hundred and sixty-five, feeling that he was approaching the termination of his life, and reclining on his cot, the excellent old man exclaimed: "Full with joy and hope I resign myself to thee, most merciful God." He then dis-

posed himself with serenity, and closing his eyes as if about to slumber, gave a gentle sigh, and expired at the age of "ninety-eight years."

It was a sunny October morning in eighteen hundred and forty-four, that in Edinburgh we took breakfast at his own house with George Combe, then in the height of his reputation, as the champion for the promotion of the general health of the people. Six years earlier we had met him in New-Haven; during that interval, he seemed to have lost nothing in vigor of body or of mind. At his own table, his conversation ran freely on his favorite topic, how to improve the general health, and thereby add largely to the happiness of the whole human family. At the time we speak of, his mind was occupied with two subjects, aiding his shoe-maker to construct a sole which should the better support the arch of the foot, and add to that natural spring which is so essential to sprightly locomotion; and the construction of houses in a man-

ner best calculated to secure a thorough ventilation. Andrew Combe was in the country at the time, but was having a house built for himself according to the views of his brother George, who took us through this building, and with kindly interest pointed out the contrivances which he had fallen on to keep the house perfectly dry, and as nearly as possible to secure a constant supply of fresh air from without, for the use of its intended occupants. Here was one of the finest minds, and one of the kindest hearts in Scotland, in England, in the world, busying itself for the amelioration of the condition of mankind, in the direction of these pages, doing it too for purposes of pure benevolence—that very benevolence which had already made him a fortune in the practice of law, not in the fashion of the present hour, when needy attorneys, with utter recklessness of all honor, urge on confiding clients to contests in the court-room, which they know will be disastrous,

for the sake of a paltry fee to fill a lank purse, and a famishing stomach; not in the low and cowardly abuse of an honest citizen, for the sake of averting condign punishment from some heartless gambler or sneaking thief, or viler slanderer, the presence of the judge affording a rampart behind which he may cower, and save himself; nor did he secure his ample estate in fleecing the widow, and the orphan child, by taking advantage of their unprotected condition, of the ignorance of their rights, and of their confiding nature, to transfer to a remorseless maw, the lion's share of the means which a dead husband and father's industry, forethought, and economy, had provided for the helpless ones whom he had so dearly loved in life. No! no! by none of these base means, did George Combe retire on an ample competence. He did it in the legitimate practice of a profession, whose honor and whose glory it is, to protect the unprotected, to save the innocent, and to defend

right against might ; he did it by a conscientious and just management of the estates of widows and children, and in endeavoring to bring his neighbors and fellow-citizens to a settlement of their controversies, by friendly arbitration.

But what led the profound scholar and the rich lawyer to busy himself in devising means for the improvement of the general health of the people ? It was from having had his own constitution, in common with other members of his father's family, so impaired in early life, as to make him familiar with bodily disease and pain and suffering, by having been ignorantly brought up in a locality, and in habits of life, which early bent his manly form, and turned his hair to snowy whiteness, before he reached his fiftieth year. By living in a vitiated air, by the habitual neglect of ventilating clothes, beds and bedding, of bodily ablutions, when " warm water was constantly at hand," his constitution was so impaired in early life, that his



health ever after remained infirm, and yet by a wise attention to the laws of life, his frail system was sustained, and he survived in considerable health, in active, efficient usefulness to a good old age, dying within a month of this present writing; having almost reached his eightieth year.

His brain remained healthy and clear, his mind unclouded to the last day of life, his manuscript within a fortnight of his death, being "in the clear firm hand of twenty years ago." This, upon reflection, will be found a more striking illustration than *Cornaro's*, of the value of wise habits of life without any medicine whatever, in arresting the progress of disease, and continuing existence under circumstances of considerable comfort, to a good old age. For Cornaro had a constitution so vigorous, that for twenty years it held out against a life of profligacy and debauchery, whereas in the case of Dr. Combe, his constitution was prematurely im-

paired, at an age when the Italian's was in its undiminished prime.

The episode as to the legal profession, is not without a motive. It is not intended to put either writer or reader in the strait-jacket of a systematic essay, but in the free and easy morning-gown, that neither body, nor mind may be cramped, nor the product of the brain compressed of all its juiciness.

Wherever we can interpolate an impressive fact, calculated to fix a practical idea, as to the maintenance of health, we intend to do it, for the object of these pages is not to glorify the author by forging a chain of argument which shall amaze the reader by its novelty and strength; not to cast a cable of steel, which shall hold securely, on a rock-bound coast, a vessel of a thousand guns, in the drivings of the fiercest tornado: but simply in a natural way to impress the mind with such striking practical facts and self-evident principles, as shall in their application maintain health and avert disease.

We have known useful, honest, and Christian men to plunge themselves into irretrievable ruin, to lose their all, and die broken-hearted, leaving whole households in immeasurable affliction, from having been induced by vagabond lawyers to swear to phrases of expression, which were not literally true, under the pretense and assurance that it was merely a legal form, and meant nothing, but which through the searching scrutiny of vindictive prosecution, could not be classed otherwise than as constructive perjury. One of the most useful members of society as now constituted, is a conscientious, honorable, and profound lawyer ; but to have to do with those not so, has brought ruin to the purse, to the peace, to the health and life of multitudes ; and if by this digression we have put some of our readers on their guard against going to law prematurely, or for slight causes, or, if compelled into it by the rascality of unprincipled men, to take no legal advice except

from those "known of all" to be high-minded members of their profession; and not even then to subscribe to any assertion which is not to their own unsophisticated comprehension, a literal truth with a large margin; if we say, we do this, we shall have accomplished a humane work, and to some extent have aided in banishing from our social circles, and from official associations with honorable men, a brood of blood-thirsty harpies, who are a living disgrace to their kind. Therefore, as a means of health, avoid the court-house, endure reproach, arbitrate, suffer wrong, do any thing not dishonorable, sooner than enter into the hateful precincts.

Two things are necessary to health and long life, under all conceivable circumstances—the proper regulation of the eating, and the proper regulation of the bowels. As to the former, there is no danger that the wants of the appetite will be neglected. All eat full enough for the needs of the body. We therefore turn our attention to

the proper regulation of the bowels, as having a greater bearing on human health and disease than almost all other things together, in that it requires a daily attention by "all of women born," an attention as imperative in disease as it is in health, for in all human maladies it is the first care of the physician. When the bowels do not act with sufficient freedom, when less is passed from the body than is received into it, it is termed costiveness, but when there are no discharges for days together, that is called constipation. It will be readily seen that one runs into the other, and the distinction is not important; for the great idea is, that whenever twenty-four hours have passed, during which the bowels have not acted, disease has begun; there is a cause for it, and the truly wise will take measures for the removal of that cause, and for remedying the effect. In passing, we state a general rule of safe application——

When a person is in the habit regularly, of

## REGULATING THE BOWELS. 25

having an action of the bowels about a certain hour every day, and that hour passes without such action, eat not an atom of any thing until such action is had, but drink as much pure water, or warm teas of any kind as there may be inclination for, and keep moving freely in the open air for the greater part of the time. If at the end of forty-eight hours the bowels are still bound, consult a sober, thoughtful, conscientious physician, and swallow not even the simplest substance in nature as a medicine, without his advice. We do not say without his permission, but throw the whole responsibility upon him, and let him originate the prescription.

The young, if let alone, are as regular as a clock, almost, in their daily evacuations, but comparatively few, especially in cities, and in large towns, reach the age of twenty years, without having this regularity interfered with, and what we want above all other objects in these pages is, to point out to the attention of the young, the

manner in which constipation first begins to gain a footing in the system, preparatory to a permanent hold, to the undermining of the health, and of making a blast and a blight of human hopes and happiness. The lower portion of the bowels is called the *Rectum*, "right," or "upright," from its erect position in the body; it is some half a dozen inches long; it is one, two, several inches in circumference, according to age, sex, habits of life. The point at which it opens out of the body is called the *Anus*, which opens and closes as occasion may require—very much like a miller's bag, which operation it performs first by an instinct which produces a "desire," which is telegraphed to the brain through the nervous "wires" of the body; at this point, the will comes to the aid, the function is performed; the very pleasure of that performance, by the ease which it gives, is not the least among the countless beneficences of our Creator, in that he has arranged a certain degree of gratification to attend

those operations of nature, which are accounted the most ignoble.

But suppose the intimation is disregarded, then it is made more decisive every moment, until actual pain gives a note of warning not likely to be neglected. If, however, these indications are not attended to, the delicate sensibilities of the parts are blunted, their keen edge dulled, and mischief follows apace.

The young are modest and impatient. They are often led to disregard a call of nature, to resist an inclination to stool; something makes it inconvenient at the time, a friend is present who expects to depart in a few moments, but the departure is protracted, a lesson is to be studied, a chapter is to be completed, a few pages will end a book, an unexpected sight is presented, a strange occurrence takes place, it is raining, a newspaper article is to be completed, a story is to be heard out, a job is to be finished, or, being from home, no convenient place is at hand—In



these and many other circumstances, the feeling is, that "in a minute or two" the obstacle, real or imaginary, will be removed, and nature will be attended to; so by an effort, the inclination is repressed, the mind lays hold on something else, its attention is compelled away, and desire is for the present gone. But nature has been violated, and as in other cases, when what ought to be accomplished in one way can not be done, she directs her attention to the next most practicable plan for bringing about her purposes, as follows: The "Rectum" is a distensible purse, or pouch, or bag. A meal-bag may be filled with bran, but by careful packing may be made to hold a great deal more, because it is of a flexible material. The rectal bag is so contrived, that when it is "full enough," it calls for being discharged, as a ship does, when it has safely reached its destined haven. Its sensibilities are so nicely adjusted, that the very moment enough material has been passed into it from the upper portion

of the body, to cause a certain amount of distention, it contracts upon itself, just as a partly-filled bladder is discharged, if compressed by the fingers of the hand ; this is a wonderful contrivance, and the principle is brought to bear with admirable advantage in some of the complicated machinery of modern times, in portions of them where a piston, or arm, or wheel, advances to a certain point, and then recedes in the opposite direction, by no possibility going the tenth part of an inch beyond its appointed boundary ; but transcending any mere machine of human contrivance, which moves by an inevitable law, and can not possibly have a variation, the organisms of the human body have an adaptability to emergencies, approaching to a discretion, which shows that their great Artificer is God. So the rectum is made distensible, as there are cases where its immediate discharge may be impracticable, or the health of the system requires a delay. In cholera, for example, if the dis-

charges are prevented, or retarded under proper conditions, the patient is saved. If there be a valid reason under any circumstances which measurably justifies temporary resistance to a call of nature, the rectal bag is capable of adapting itself to the occasion, and can receive a large surplus beyond what it was intended to hold ordinarily. But a person postponing a call should, the instant the circumstances have passed which seemed to require the postponement, repair to the privy, wait, and solicit the return of the call—not wait for it to return itself, for that call may not be repeated for hours, or even days. Nature does not suffer violence with impunity.

There is almost as great a tendency to mathematical regularity in the workshop of the body, as there is in the revolution of the stars. Therefore, if a call of nature is resisted for an hour to-day, it will most likely be an hour later than usual to-morrow; but then it does not come so

strong, it is less and less full day after day, until the whole machinery is interrupted, proportions are changed, and that is disease.

It is a hazardous act to resist the call of nature for any cause, for a single moment, and the hazard should be removed as just indicated, by immediate attention to the method named—invite the return.

But it was stated a while ago, that if nature was baffled in getting rid of accumulated and useless material in one way, she immediately began to work out other modes of relief. The effort in the case in hand is made in the following direction : It has been stated that the rectal receptacle gave notice when it was sufficiently full, that when the fullness had reached a certain extent, a contraction of the rectum on its contents took place, and a discharge was the result, unless resisted by an effort of the will ; it is evident, then, that bulk is the cause which excites a call of nature ; it therefore follows that if that

bulk can be diminished, nature will be relieved, and the natural outlet being closed, this bulk is diminished by evaporation and absorption. It is a law of our being that when any harm is done to a portion of the body, increased heat takes place there, almost instantly, and the contents of the rectum being about three fourths water, usually that water begins to evaporate very soon, because, at the outset it has the heat of a hundred degrees to begin with, and if the reader will attempt to drink water at that warmth, he will find it sufficiently warm on any fall morning to be sending off a considerable vapor, which proves that it is diminishing in bulk every second.

In a very short time then, within an hour, unnatural heat is generated about the parts where the call is resisted, and when the resistance is continued, the rectum will be found to contain hard balls, instead of a substance of the consistency of mason's mortar, which was its

state when the call was first made. But all this diminution was not a result of evaporation alone, nor in chief part. It is another law of nature as pertaining to the body, that pressure produces absorption, as witness the binding of a strap around the arm—if it is kept tight for hours and days, there will be scarcely any thing left under it but skin and bone. Hence by the law of pressure and absorption the rectum being fuller than natural, distends, and thus presses against the parts outside of it, also on its own contents, and in this way the more watery portions of the rectal contents called "Fæces," (pronounced, fêesees,) are absorbed; are soaked up as it were as with a sponge; are conveyed back into the circulation and made a constituent portion of the blood, which indeed was never intended; consequently the blood has in it a foreign element, and a very filthy one it is too. Hence we have impure blood; hence it must be thicker than is natural, and being

thicker it has more weight, takes up more space, crowds the channels, fills them up, there is not room for work ; and, being clogged, the blood passes slowly along the veins, pressing against the nerves wherever met, and giving pain at every point of unnatural contact, or of undue pressure. As the very slightest bearing upon a nerve gives pain (see the faintest touch of the dentist's probe against an exposed nerve) we have nerve-ache, the far-famed "Neuralgia," that remarkable word, which helps doctors out of so many difficulties ; relieves them of the necessity of so many inexplicable explanations, and at the same time is so perfectly satisfactory to the patient. "The doctor knows what is the matter with me, he says it is only Neuralgia, and there is no danger." The thumb-screw of the pirate, the bow-string of the Turk, the garrote of the Spaniard, a stroke of the razor across the throat, all cause neuralgia, and nothing more ; for if no nerve had been injured, there

could have been no death. So that when the most refined lady in the world simpers out bewitchingly that "it is only neuralgia," the real interpretation is, that her blood is thickened, is corrupted, and thus distending the blood-vessels, causes them to press against the most sensitive nerves; such distention being occasioned through being mixed with the blood, the essence of a material, which a few hours before was too despicable to be touched, to be named, to be looked at, to be thought of, and yet now circulates in the very dimpled cheeks, and simpering tongue, and lisping lips. Hence a very general cause of the intolerable "bad breath" of multitudes; nor is it any wonder it should be "bad," when going in pure as the breath of heaven, it came in virtual contact with the befouled blood, and having relieved it of a part only of its impurities, is pushed out of the body as being too foul for any use. "Bad" taste in the mouth of mornings, is another result; nor is it remark-



able that it should be bad, when the tongue is supplied all night with such a filthy blood. We would just as soon confess to having beneath our garments a skin befouled with the unwashed gatherings of years, as to avow to any body that we had neuralgia, a bad taste, or a foul tongue, because they all result in a very large number of instances, from the mixture with the blood of the whole body, what, if it had been sooner discharged, would be known as the "excrements."

These things ought to be known in all their baldness, and pity is it that they are not. We do not remember to have ever seen them in any book for the people in the course of a lifetime. It is only a mock modesty, a cowardly deference to ignorance and false taste, that knowledge so important, so practical, is so studiously withheld. Let it be known that neuralgias are always connected with the really filthy habits of resisting the calls of nature, in

the first place; and, in the second, of constant habitual constipation. We should think they would no more be indulged in, than the swallowing back into the stomach, the product of a cough, or the snuffing back into the nostrils, the matter which passes from them. All feel a strong aversion to looking at such things the instant they have passed from the body. This is an aversion planted by nature, to impel us to put such things far away; and they are not the less what they are, by their being retained inside the body.

There are some people who do not seem to care how much dirt is concealed beneath, if the outer garments are unexceptionably fine and fashionable; so there are those who care but little what a mass of corruption they carry inside their skins, if only they can appear clean and pure on the surface. With such, the arguments we have employed will have little weight. Let us look for a moment at some of the phy-

sical results of neglecting to have one free passage of the bowels in every twenty-four hours.

There being too large a mass of gross matter in the rectum, or lower bowel, it presses out and arrests the flow of blood in the soft yielding veins; the blood is therefore dammed up, as boys dam up water by placing their hands against the nozzle of a pump. The sides of these veins yield, they bulge out, or break—if the latter, we have “bleeding piles,” if the former, “blind piles,” which need not be further explained to the vast multitude of people who have had a “feeling sense” of what they are, in the fact of their being annoyed for days and weeks and months together, and perhaps more or less for the last twenty years of their lives.

But suppose by any means, this damming up of the blood should manifest itself in the brain, instead of about the lower bowel, nearer the seat of its cause, the breaking way of the pent-up blood causes instantaneous death, and that

is apoplexy—a termination of life almost in every instance in connection with a failure of the daily action of the bowels. But there are people who could be persuaded to stand up to the cannon's mouth, and yet would shrink and shriek with horror at the idea of being tortured to death in the course of a whole day with red-hot pinchers, tossing the mean while on beds of burning hackle points.

So killing off a derelict of personal cleanliness by apoplexy, will fail to touch a certain class, as apoplexy is instantaneous, and gives no pain. Piles neglected, very often give "fistula," an ailment not necessary to be described, except in its effects. If unattended to, in time, it prevents the person having it, from retaining the excrements and they pass in a more or less continuous stream into the clothing.

A more fearfully disgusting condition of things can scarcely be imagined, and what is more, it is an ailment which we have never known to

cure itself, but lasts for many, many years; and even then, allowing the filthy carcass to be carried out of the world by some other disease.

But there is another view of this picture, still less inviting. A person having "fistula" will naturally make efforts for deliverance. It requires a surgical operation, costing from a hundred to a thousand dollars. The remedy of the old school physicians is to insert a scythe-shaped knife up several inches into the lower part of the body, then hooking it to the right or left, they jerk it out, cutting every thing before it, vein, artery, nerve, and flesh, leaving a ghastly, gaping, gory gash—when this heals up, if ever, the fistula is cured—sometimes! The operation is not always successful; that is, the flesh and blood part of it. The pecuniary part we may safely say is, for the surgeon gets his hundred or five hundred dollars with pretty considerable certainty. But at the end of weeks and months, it is not unfrequently discovered, that the opera-

tion was unsuccessful, and the ailment is such a filthy one, that the patient is often willing to submit to almost any thing. There is a man in Louisville, Kentucky, this day, who has been operated upon allopathically, with the knife, twenty-one times, and is not well yet; and we presume never will be.

If, after these statements of facts, any reader is willing to deliberately face the consequences of neglecting nature's calls, of failing to secure a daily action of the bowels, we consider him a brave man, or a fool.

It is by this beastly habit of constipation—beastly did we say? not so, the poor irrational brute, with only blind instinct for a guide, does not resist these instincts, but yields to them prompt obedience, for it is wisely made to them, as to us, a relief and a pleasure; hence, as to the internal body the beasts of the field are clean, their blood is pure, and the body healthful; as we were going to say, it is to constipated habits

that the odor of some persons is so insufferable, that if we approach them, we hold the breath, or turn aside, or remove to a distance, with a promptness only equalled by a sense of impending suffocation. But there are those who do not concern themselves about the comfort of others, only if they are not incommoded, and a man may be a physical as well as a moral stench to all but himself. Such may look at another picture. Some persons get into habits of constipation, which so grow upon them, that for a week or a month at a time, the bowels fail to act. The only practical and safe method of relief is to spade it out with the handle of a spoon, periodically, and that has to be been done by another person.

It may be well to know to what extent neglected bowels may gradually increase in their tendencies to prolonged constipation ; for when once begun, the difficulty goes on increasing, producing results differing according to the part

of the body upon which the force of the irregularity expends itself. We have already seen that if it falls on the lower bowels, it causes piles and fistula; if it falls on the brain, apoplexy; if it falls on the bowels, cholera; the attack being made on that part of the system which is weakest, has least powers of resistance, as in a levee or a mill-dam, under the influence of rising waters, the weakest part gives way first. This single idea is well worthy of remembrance, as it satisfactorily explains many things which otherwise are left obscure, that when the general system is attacked by any ailment, the force of the attack makes itself felt at the weakest point. The bowels of a lad eight years old were neglected for several days, still he had a good appetite, and ate as much as he wanted. This state of things continued until his body which should have had a circumference of twenty-two inches, increased in growth to the size of forty-nine, all medicines were powerless, the abdomen sounded



like a drum, and when relief was at length obtained by mechanical means, the abdomen subsided to twenty-six inches, and the sensibility of the parts having been entirely blunted by the extraordinary packing process, the means above have to be constantly repeated, that is, the substances are washed out by a stream of warm water being forced up for half an hour at a time. If such a necessity continues long, the patient had better far be dead. It is not necessary to mention the great variety of human ailments which are produced by a failure of the bowels to act regularly, fully, and freely, once in every twenty-four hours.

In order to be self-convinced, and then the fact will remain impressed on the memory for practical use during the remainder of life, let any one observe for himself whenever he has one of the ordinary ailments of life, some unpleasant feeling in the body, which is unusual, and he will in very many cases indeed, discover

on close examination and reflection, that the condition of the bowels has changed, or will change, within a dozen hours.

In order to make this easily practical, it may be well to state what is a proper regular daily action of the bowels. Healthy persons, as a very general thing, have a stool after breakfast every day; perhaps of all who live, this is the habit of ninety-nine out of every hundred. We speak as to the generality of the white population of our country. Very young children, and the slaves on Southern plantations, often have two actions every twenty-four hours. If a person is considerate enough to obey the call the moment it is made, the inclination will be felt within ten minutes of the same time from one year's end to another, provided breakfast be eaten about the same hour, and under like circumstances. Attention to this call should never be made in a hurry, nor with sudden severe straining, because the bowels have been known to come

down under such circumstances, producing ailments tedious of cure.

Nor should persons sit long at stool. Less than ten minutes should include the whole operation, because if the position is habitually protracted, the unusual strain favors the formation of piles, or the protrusion of the lower bowel, as much as a sudden and forcible effort would.

The amount digested, passed off, depends on the amount which the person usually eats the day before. Day-laborers pass thrice as much as the delicate and sedentary, because they require more food. It is easier and proper to form an estimate of what is a sufficient action of the bowels by the quality, rather than the quantity, and that quality is determined by the relative consistency or solidity of the passages. If a person has every day a dejection which is in hard round balls, inclined to black, that person is constipated, but if the dejections occur only

once in forty-eight hours, and are of the consistence of mush, as the cook passes it into the dish for the table, or of mason's mortar, as he throws it from his trowel to spread it on the wall, or of New-Orleans molasses, when the thermometer is about twenty of Farenheit; all these are named, so that the different classes of readers may have some familiar object by means of which to form a correct idea of the meaning designed to be conveyed—we repeat it, if a person has a stool but once in forty-eight hours, instead of once in twenty-four, such a person is not costive if the stools are not thicker or more solid than mush, mortar, or molasses in winter. What first passes out is usually harder, and the last softer, but if altogether, the dejections are barely stiff enough to maintain their cylindrical shape, that is a healthful passage, and there is no constipation, in effect, even if there be but one such passage in forty-eight hours. The ordinary healthy color of a dejection is yellow,

unless discolored by having eaten black or other berries, or some kinds of apple, or other sauce.

If the stool be light, of the color of white wax, the person is in an unhealthy condition, and should consult a physician ; for if it be hard, as well as light-colored, the liver is inactive ; if on the other hand, it is very thin, almost as thin as milk, as well as of a light color, that is cholera, and in cholera epidemics, is an almost certainly fatal sign, unless prompt and appropriate attention be given.

The conditions then, of a regular, healthful action of the bowels are, first : The stools should occur within a few minutes after breakfast every day ; second, they should not be much thicker, or harder, or of more consistence, (whatever may be the term used,) than will be sufficient to maintain their cylindrical shape ; third, they should have a yellow color, as a general thing ; fourth, whenever a call is made, it should be promptly attended to without instant violent

strainings, and in a time not less than five minutes, nor over ten; fifth, in order not to break into nature's regularity, and to avoid throwing any obstacle in the way of attending promptly to a call, persons should take the precaution not to leave home suddenly after breakfast, but to remain quietly seated, or leisurely promenading a room, or better, an open hall, gallery, veranda, or balcony, with the hands behind, and the chin a little elevated above a horizontal line. If from home, there may be no place for retirement when wanted. If sitting down, busily reading a book, the call may not be noticed. Should any very exciting business be on hand, or active exercise, or heavy liftings be engaged in, the call may not be made with sufficient distinctness to attract attention. Nothing in fact, should be allowed to interfere with the utmost regularity, because if baffled, the spell is at once broken, the charm dissolved, the prestige lost, preparatory to interminable ills.

But there may be a constipation of the bladder, as well as the rectum, not indeed, often thought of, but incomparably more dangerous. The bowels may be obstinately closed for a week, but if the bladder ceases to perform its function, only for a very few days, death is certain. When a patient ceases to make water in cholera, he is certain to die unless very prompt relief be afforded. Almost as large a portion of the wastes and impurities of the system are carried off, washed out through the bladder, as through any other channel. Nothing will be here said as to the time, quantity, color, etc., of the urine, for the reason all these are so readily varied by food, amount and quality of clothing, degree of exercise, or nature of what is drunk or eaten, that it is quite impossible for any person not a physician or long-experienced nurse, to form any just idea of the condition of the body from the observation of these qualities. The urine is lighter and much more abundant

in cold weather, because the pores of the skin are measurably closed, and a large portion of the water which passed from the body in the shape of perspiration is prevented egress, and it seeks an outlet through the internal organs. But if a man work several hours together in a heated apartment, or under any other circumstances in winter-time, by which the "perspiration pours off" his body, then the urine will be scant and high-colored, that is, inclined to a red or yellow color. In the summer, when the perspiration "streams from every pore," comparatively little water is left to be passed through the bladder, and that is highly-colored, is heavy, and being so, the call to urination is frequent. But suppose in warm weather, during the hottest day of summer, a person eats a whole water-melon, the urine will be as copious and as light-colored as in winter. These things are named to show how much the conditions of the urine are changed by varied circumstances from without,



and how impossible it is to form a just and safe opinion as to the condition of the body, whether it be well or ill, except by minutely taking into account a great variety of attendant circumstances. These things are the more willingly stated, because in our professional life whole letters have been written to us by persons having become alarmed at the great variety of odd appearances of the water passed from them, or something unusual as to the quantity. Nine times out of ten the most appropriate answer is, Let it alone, look at something else.

There is but a single point in urination to which attention is invited, and that is a most important one; the neglect of it has caused death in a few days—death from perfect health within forty-eight hours. The precept is this: never retain the urine a single moment after a desire manifests itself, except under circumstances of the most urgent necessity, and which circumstances are very sure to be removed

within a few minutes. Various cases are recorded in medical books, where, from a false modesty, persons have retained it so long, many hours together, that the ability to pass off the water was lost, and, not being aware of the danger, the patient failed to apply to a physician, when fever set in, then inflammation, and speedy death. The pouring of water into water in the hearing of the patient, so as to resemble the natural operation, has been known to remove this dangerous inability. It would be well, at least, to try it. If it is done without the connivance of the patient, when the patient is alone, success will more likely attend the experiment. Parents can not better employ their time, as far as the physical well-being of their children is concerned, than to impress on their minds, from the age of four years, the importance, and the danger of the neglect of, prompt attention to those urgent calls of nature. This one precept, well inculcated in early youth, would prevent in-

calculable pain and suffering every year ; would save many a life which will otherwise be cut off in the midst of promise, of usefulness, and of honor. As an additional proof of the influence which costiveness and constipation have on health and disease, we have only to state a prime fact in medicine—one of its very first things. To cure any disease the cause must be removed. We have said that a want of a regular daily action of the bowels is the cause of a very large class of ordinary ailments, and as an incontrovertible proof of the fact, we have to state, that not only does constipation produce the diseases in question, but the diseases are removed on the removal of the constipation. Hence the millions of money which have been made by selling patent pills, their effect being to open the bowels. Forty years ago, over large sections of our country, almost the only medicines used were Cream of Tartar or Jalap, or both ; given for almost every thing, their ef-

fect being to unloose the bowels. Later, salts were used, and salts and senna. Still later, castor oil was the universal physic, and even now there are multitudes of families whose whole stock of medicines is a bottle of castor oil and a paper of salts. All these are medicines whose first effect is to remove obstructions in the bowels, and as soon as that is done, Nature begins to rectify herself in conditional cases.

It can not be denied that multitudes of the cures claimed by patent medicine venders are real cures. Even if we did not know that to be the case, nothing could satisfactorily account for their popularity but their success. If one buys a box of pills, and takes them and gets well, he recommends them with exaggeration, and his neighbor also makes a purchase. Soon the fame spreads in geometrical progression, for the very significant reason, they do cure, not always certainly, but in very great numbers of cases. The regular physician cures his patients

in the same way ; not by the very same instrumentality, but by the same principle ; that is, opening the bowels, causing purgation, more or less ; the difference between the physician and the mere pill-vender being, the latter gives the same medicine for every ailment, making no change for age, sex, or condition, whereas the physician adapts his means to the case in point, giving milder remedies to the feeble, more powerful to the robust and strong. There is another important difference between the two. The pill-vender pays court to the passions and appetites of the people. He assures them that they need not starve themselves while they are taking his pills ; that they may eat what they please, and this is a prime consideration. They want to get well, and yet they do not want to deny themselves at the table, and for the moment, that bears a premium which promises a cure while it imposes no self-denial, but when the outlets are closed, and new supplies are taken in three

times a day, it must be quite apparent to any one that the obstructions to be removed must be greater, and must require a larger amount of pills, to which the pill-maker has no sort of objection.

The regular physician wisely and humanely husband the strength of the system. He administers a remedy of no greater power than he judges needful for the case in hand, and in order to impose as little violence as possible, he advises abstinence from food more or less complete, so that he may do what is required with the least violence and with the least medicine, in order to have something to draw upon and something to fall back upon in case the disease should take an unanticipated turn, or might be of a more aggravated nature than was at first supposed; or, the system may have less power of endurance, or less capability for resuscitation than it appeared to have. All of these, the conscientious, skillful, and reflecting physician takes

into account in every single case, and whether a dose should be a fifth or a fiftieth less or more, has been debated in the mind of the prescriber with an intensity of interest which forced out large drops of perspiration on the forehead, while the heart almost leaped with solicitude.

In the gray dawn of a Sabbath morning, in mid-summer, our little yearling awoke with cholera. In a single hour she was as pale as a sheet, as limber as a rag. The sunken cheeks, the shriveled lips, the blue finger-nails, the hateful hiccups, and the low moan of distress came on apace.

A consultation was called at once, a dose of medicine prescribed, and again we were alone, with all the responsibilities. It was our darling child; life was just flickering in its socket. We had recently come from the South, with Southern views of practice, and did not feel confident as to their applicability in the latitude of New-York, more than ten degrees higher.

We had lived in the very midst of the disease for years together, and all its features were familiar, yet we shuddered, and drew back in utmost fearfulness from the responsibility. But how could we lose her? There she lay, all tearless, the very worst sign in infancy. Every time we came near her, she had intelligence enough to fix her little bloodless lips for a kiss. These were moments of indescribable agony. The physician had advised calomel. We did not believe it would do any good—so small a dose! It seemed like trifling, but we measured it out, adding *nineteen times more*. As we approached the little child, she opened her mouth, looked at the spoon, and then turned her eyes full on our face as if to say, beseechingly, "You won't give any thing to hurt father's darling daughter?" But there was no time to wait. Already urination had long ceased, and conversation had been freely held as to the burial. She took the portion, we kissed her cold forehead, and lay be-



side her to weep and to wait, and oh ! what tears ! The bowels, from acting and passing out thin, white watery discharges every few minutes, did not act again for twenty hours, and to-day she is to us a sweet child, in perfect health, and of great vigor of constitution.

The reckless pill-vender has no heart or responsibility. The educated physician, who appreciates his position, has both, and never advises a dose of medicine without calling them both into requisition.

But there is another consideration to be taken into account, and if properly viewed, the reader will seldom consent to take medicine on his own responsibility, or by the advice of an irresponsible person. When a physician is called to a sick-chamber, his first wish is to afford his patient relief—permanent relief, without any injurious consequences whatever. It is not always the best remedy which gives speediest relief; in fact, it is very seldom the case. Slow means—

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mild means, are generally the surest. They are the best in the long run ; not only so, but their effects are more durable. The system is very certainly less likely to be reëttacked by the same malady at least for some time to come. To cure permanently, and without harm : this is the effort, the aim, the end of the truly great physician. To give present relief without regard to ulterior consequences : this is the object of the charlatan.

While it is true that the removal of constipation makes an outlet for a multitude of diseases, yet upon the manner in which that is done often hangs the question whether it were not better to let the original disease stand.

If a man is in great suffering and buys a box of pills for twenty-five cents, a quarter of which opens his bowels and cures him, it is very natural for him to reason thus, "I have been cured for six cents. Had I sent for a physician, it would, in the country, have cost me five dol-

lars," and he looks at the amount saved. The consequence is, that the first time he is ailing again, he promptly resorts to the pills, and soon the box is opened for every trifling ailment, and the man is taking pills almost every day. But he soon finds that it takes "more" to operate than previously, and for the simple reason that any stimulant applied frequently to parts of the body, begins at length to lose its effect, just as a spoonful of liquor may make a man drunk, but repeated daily, in the course of time half a glass is scarcely able to produce the same effect. Hence, cases are often recorded in medical publications, where persons had fallen into the habit of pill-taking, until seventy or eighty pills were entirely unavailing, where two or three once acted with sufficient power. But all medicines which act promptly are powerful, and offer a violence to the system which it at length becomes unable to resist, and aggravated diseases of a wholly different kind are set up; diseases

many times worse than the ones which were first sought to be removed. A single fact in connection with purgative medicines may be impressive. It is known to surgeons that in a past age Fistula was a very rare disease, but since the habit has become universal of resorting to purgative pills for every trifling ailment, that disease, the cure of which involves a cost of from a hundred to a thousand dollars, is of such frequent occurrence that we know a single physician, who, in his own practice, has had, in a few years, no less than five hundred cases. It is brought about as follows: Purgative medicines, frequently resorted to, cause piles, by the debility which their use occasions in the parts where they act, and this remains unaltered, to prepare the way for Fistulas, and the long train of ills described on a preceding page. The medical name of piles is Hæmorrhoids, which means a "flowing of blood," the common symptom of piles being a discharge of more or

less blood at stool, the paper used indicating the same. The Philistines, as named in chapters five and six of First Samuel were sorely afflicted with "Emerods," and from some similarity of sound with the name above used, some fancy that they are one and the same disease.

Calmet, and other observant Eastern travellers have remarked upon the great frequency of piles among the opium-eating and opium-smoking Turks, it being the property of opium in all its forms, to directly cause constipation, as all other anodynes do, and among other things it diminishes the sensibility of the parts, so that they shall not feel the stimulus which the presence of the fæces in the rectum, would otherwise occasion, and not being felt, the effect is the same as, if felt, the call was disregarded.

Those then who use anodynes habitually, opium being the great constituent of all, either in its solid form, or in the shape of black drop, or paregoric, or laudanum, may contemplate at

their leisure the very certain consequences of their illicit indulgence in those cases where such daily use is not attended with results more summarily fatal. Some may succeed, at least for a time, in concealing even from wife and husband, the certainly destructive habit, but nature can not be deceived, the outraged system will rebel, and proclaim the fraud, sooner or later, by the exhibition of unmistakable disease. It is instructive here to state that the practice of sitting on soft cushions is, next to constipation, the most frequent cause of piles, whether as a result of using opiates, or of neglecting to secure a regular daily action of the bowels. These cushions keep the parts in an unnatural degree of heat all the time; this relaxes, debilitates, keeps the parts feverish and piles result as named in another page. Hoffman, after a practice of forty years, remarked that almost all who retired from business, and began to take the world easy by a lounging, sedentary life, lolling about for the

great part of the day on soft sofas, and cushioned chairs, soon became for the first time afflicted with piles, with which they were tortured the remainder of life, which is indeed shortened by this form of disease. Alas! for the "ease" which they have, when a lifetime ambition was to make money enough to retire and have nothing to do. Be it remembered that the only hope a man can rationally have of enjoying a competence for many years, is in securing for himself an opportunity of several hours' active employment out of doors, every day, regardless of wind and weather. Those who take this exercise only when they feel like it, or when the weather is favorable, seldom live to enjoy their "retirement" beyond a very few brief years.

In many instances piles will occasion incurable and fatal results before persons are aware what is the matter. It is of great practical importance then to know what are the

symptoms of piles. They are of two kinds—bleeding and blind: called “bleeding,” because blood is discharged at stool. “Bleeding piles” are not serious, and generally disappear of themselves, but to return again when the bowels become costive, or very loose for several days.

“Blind piles” are so called from being located out of sight, several inches up the rectum. These often give excruciating pain while at stool, and for hours afterwards, sometimes causing severe pains in the head, in the neck, along the spine, and a frequent strain to void urine or fæces, with an instinctive dread against the latter, from knowing the pain which will attend it. But a symptom of piles much earlier than any of these is generally noticed by observant persons, and that is an itching at the point where the fæces pass from the body—most generally experienced soon after getting warm in bed, generally becoming almost intolerable. The most speedy and certain way to obtain relief



rest, and sleep, is to throw up into the rectum, with a syringe, about a table-spoonful of a weak solution of spirits of camphor. If there is none at hand, put into a vial, a lump of camphor, as large as the first joint of the thumb, break it up in very small pieces, pour on about two tablespoonfuls of water, shake it well, use it, and retain it as long as practical. If there is no syringe to be had, tie a string about a sponge, or soft rag, as large as the end of the little finger, dip it in the camphor-water, tie one end of the string to the finger and push the sponge softly into the rectum, more with the ball of the finger or thumb than with the end of it, as there is less liability to injure the parts by the nail. But instead of being satisfied with this relief, the person so afflicted should consult a physician next day, or at once set about regulating his bowels as named under the head of bowel regulation.

If then the evils are so numerous, and so

serious, which arise from the neglect of a daily action of the bowels, it becomes a matter of the first importance to know how to remedy the evil, how to secure a return of a regular healthy stool, once every twenty-four hours.

Almost any of the advertised patent pills, bitters, or drops, for causing purgation, will remove costiveness for the present. So will salts, castor oil, blue mass, and a variety of other remedies, but those who use them on their own responsibility, without being under the care of a physician, will only obtain present relief with the utmost certainty of experiencing the most dreaded results eventually. The only plan in view of these facts, that can be entertained for a moment as having any promise of success with the most perfect safety on its side, is for the person afflicted with costiveness or constipation to seek to regulate the bowels by means of natural agencies—that is, by means of food and drink. These are natural, others are arti-

ficial. Let it be remembered once for all, that the difference between natural and artificial remedies for a disease, is simply this; the results from natural remedies, food and drink, are reliable, safe, and permanent: those from artificial means are always more or less injurious, or shocking to the system. They are available only while they are in use, only as long as their direct impression on the system lasts, while there is reason to suppose that no drug was ever swallowed with perfect impunity, however "simple" it may have been represented to be, or however familiar to our eye, they being considered "simple" remedies in the estimation of many, with the sight or handling of which we are every day familiar, the "Jimpson" weed for example (Jamestown or thorn-apple) one of the most virulent poisons.

If a medicine of any description keeps the bowels regular only so long as it is taken, it is no cure at all, and had better be omitted from

the fear of ultimate injuries. The same may be said of a remedy which regulates the bowels for a while, to return after a season to the same ill condition. The truth is, there is only one safe, natural, unobjectionable cure of any human ailment, and that is the cure resulting from personal cleanliness—from judiciously conducted exercises, and a proper adaptation of the food to the needs of the system. It is to the last named that special attention is invited. That is to say; how to regulate the bowels to one healthful action every twenty-four hours, by means of natural food and drink. It must be borne in mind, that the same kind of food does not act on all alike; there is with some limitation, as much difference in this respect as there is in the human face. The bowels of some are made loose by milk as an article of food, while others are "bound" by it, and made "bilious." Some take milk with impunity; in others it turns acid in a few minutes. The general lesson

taught by this is, that because one person is affected in a particular way, by a particular article of food, it is no proof that another will be similarly affected by it. Hence as far as food is concerned, what has a good effect on one, under a certain set of symptoms, may fail altogether of that effect in another. Such being the case, when a man is inclined to costiveness, and wishes to rectify that condition in a natural way, that is, by means of his daily food, he must experiment on himself, and observe. The sooner one begins that experiment, the sooner will he succeed, and the longer will he live.

As each one must make a beginning, and may have to try often, it is necessary in order to save time, to specify some articles of food, and other agents which have no medicinal effect in the regulation of the bowels, but appear to do so by acting mechanically. Mustard is a condiment, not exactly food. White mustard seed, swallowed whole, morning, noon, and night by

pouring a table-spoonful in half a cup of cold water, and allowing them to run down into the stomach with the water without being broken, has been for many years in high repute as a regulator of the bowels.

An officer had constipation for twenty years, manifesting itself in the form of Asthma, to which for all that time, he had been a martyr. He took the mustard-seed, and was cured. No doubt any thing else would have cured him, which would have affected the bowels in the same way. But these seeds did not act as an article of food, nor as a medicine, in the common meaning of the word, but simply as a mechanical irritant, for they leave the body in their whole unaltered state. But in their passage along the intestinal canal, a distance of some thirty feet, they are supposed to irritate it, to set it in motion, for it is want of motion, torpor, which causes constipation, and no doubt much of the virtue found in grapes, in figs, in tomatoes,

and blackberries, is in their small seeds acting as irritants, or stimulants, in the manner of the white mustard-seed. The great fact stands out unmistakably to every reader, that some articles of food as to him, have a binding effect—others loosen the bowels. It is therefore imperatively necessary, and the sign of true wisdom, that each one for himself should observe what food binds, what food loosens, to remember it, and use them in the regulation of the system accordingly, and as follows: If the bowels act more than once a day, use as food binding articles; if they do not act once every twenty-four hours, then use such articles as loosen. Some are kept regular by eating three or four apples on rising in the morning, others by eating them between meals. As a general rule there is nothing better to keep the bowels free than to eat largely of fruits and berries at meal-times as a dessert. They should be ripe, perfect, and fresh. They should be taken in their natural state, un-

cooked, and without cream, milk, sugar, or any thing else.

It is best as a general rule not to drink any kind of fluid or liquid for one or two hours after eating largely of fruit. The purgative, or more correctly speaking, the opening tendencies of fruits and berries arise from their pleasant acidity, which is supposed to act on the liver, by rousing it up to work, it being inclined to torpor, to inaction in the summer-time, in common with the indisposition to motion. It pervades the whole body in warm weather, of which all of us have had experience. If this be the true explanation, it is only an additional evidence of the benevolent forethought of the wise Creator, in making fruit and berries abundant for the summer-time.

When green fruits can not be had, as in winter, then stewed dried fruits may be freely employed at meal-times.

Brown bread is the favorite remedy in the



Northern States for promoting an open condition of the bowels. It is simply light bread made of the whole product of wheat ground. It is the common white flour with the bran in it, the particles of bran possibly acting as irritants against the sides of the bowels in their passage through, as in the case of the white mustard-seed. Besides, bread made of unbolted flour is lighter, does not lie so heavy, so compact in the stomach, hence the substance is more easily permeated and dissolved by the gastric juice. What brown bread or bran bread is to Northern and New-England men, "corn bread," that is, Indian corn ground coarse, and unbolted, is to the people of the "Great West" and South-West. Hence it is on every table. The common observation of the people is, that it is universally healthy. How it is healthy, few have stopped to inquire, but of the fact very few doubt.

A remedy for costiveness in still greater repute is "Cracked Wheat," an article almost

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peculiar to the North. It is common wheat, ground as coarse as our ground coffee, and perhaps coarser. It is boiled several hours, until it becomes soft, and then placed on the table to be eaten with butter, syrup, or molasses. It is a most nutritious article of food. Very many persons are ravenously fond of it.

Many families use fruits and berries in summer, and corn-bread and cracked-wheat in winter, thus giving a healthful alternation.

Molasses with mush, or stirabout, "hasty-pudding," taken freely at meals, is sufficient to give to some persons a regular action of the bowels every day. A table spoonful or two of bran, or coarse corn-meal, stirred in a glass of cold water, and drank down quickly on rising in the morning, is a laxative for some constitutions, while it is sufficient to others to drink several glasses of pure water on getting out of bed in the morning. It is suggestive to inquire if the supposed advantages of drinking what are called

"mineral waters" at the "springs" in summer, and at drug-store bars at other seasons of the year might not all be derived from nature's pure and bounteous product, a gourd of water from the spring, or a draught with the lips on the brim of the moss-covered bucket, as it emerges from the well. In universal nature there surely can be nothing better, more delightful, more healthful, than this. We are not at all convinced that there is any real healthful virtue enduringly beneficial in any mineral spring on the globe, aside from the concomitants of excitement of mind, change of place, good associations, rest, etc. We are, however, open to argument. We shrink from assuming to be an interpreter of Providence, but it is merely suggested that it appears to be in accordance with the affection of a loving God, and Father of us all, that as disease is incident to every portion of the habitable globe, there should be provided in every place a sufficient and effective remedy

for the diseases of that place. We do most certainly believe that pure water, pure air, and judicious exercise, with plain, unartificial food, would avert coming diseases in all lands, if used judiciously, and in a timely manner.

The experience of all proclaims that the less medicine a man takes, the less he is obliged to take, as also that people who are always taking medicine are never well long. On the other hand it has been demonstrated a thousand times, that those who regulate themselves by their diet, find that when attacked with any ailment, the symptoms more readily "come round" to health by each successive effort, while the distances between the attacks are constantly lengthened. The restoratives by medical means, whether vegetable or mineral, are precisely the reverse, as we are persuaded every physician of intelligence, observation, and candor will have no difficulty in allowing. If these things be so, one of the strongest arguments in nature is presented

to the mind of every one for beginning at once, this day, this hour, the study of these things—what kind of food loosens the bowels to him—what kind of food binds the bowels to him, for by these two instrumentalities he may secure for his own body one free, natural passage from the bowels every day of his life.

If any particular reader is a convert to our sentiments, and finds on reflection, that his bowels do not act regularly, have not acted for a day or two or more, and yet he is at work, or walking about, and wants to strike for a safe and more healthful condition, we desire him to eat not an atom of any thing until he has a passage. Meanwhile we urge him to exercise, but only enough to keep up a visible perspiration for hours; to drink all the water he desires; to cool off very slowly indeed; and at bed-time, being sure that he has rested a couple of hours, is not perspiring at all, to go to a room over seventy degrees warm in summer, and sixty in winter, close all

the doors and windows, undress leisurely, and with water as warm as eighty degrees, soap and stiff brush, let him scrub the whole body most faithfully. This do for ten minutes briskly. After it is over, he may, or he may not jump into a tub of cold water, or have an instant shower-bath, wipe off, and dress quickly, or jump into bed; also drink a bowl of some kind of tea, quite warm, cover up well, sweat if he can, and go to sleep. Next morning get up leisurely, take a cup of warm drink, with some crust of bread for breakfast, nothing else, and wait for a passage. If it does not appear by night, or at furthestmost by next morning, still wait without eating any thing more than has been named. Then, either call in a physician, or take an injection of luke-warm water, not rendered injurious by salt, or any thing else. If, after this, there is no relief, and a physician is not to be had, repeat the prescription of the preceding day. As injections are often employed by persons on

their own responsibility, it may be well to know that however desirable it may be to use them in cases of emergency, their frequent employment is attended with great inconvenience, and ultimately with disastrous consequences, as will be seen by considering their principles of action. The lower bowel, or rectum, is so constituted, that when it is filled, it is distended to certain limits, by its contents, contracts upon those contents, and expels them with the aid of that voluntary straining which accompanies the act of stooling. Stools are sometimes involuntary.

It was stated on page thirty-one that when a call of nature was not attended to, she immediately began to adopt other means of the disgorgement, these means being the setting up of a feverish condition of the parts, and the exciting of certain little vessels, called absorbents, which drink up as it were, the more fluid part of the rectal contents, and convey it to other parts of the body—thus diminishing the bulk of what was

in the rectum, and affording relief. It is very easy to see then, that if water be re-supplied by artificial means, the rectum will be reëxcited—the “desire” will return, and by the aid of the will, the contents may be expelled.

When there has not been an action of the bowels for many days, the rectal contents are hard, and comparatively dry, hence a water injection aids in another way, by dissolving this hardened mass. In the case of the youth mentioned page forty-three, where the constipation had continued three months, the contents of the lower bowels were so dry as to resemble black cinders.

But an injection is an artificial mode of relief, and is a violence to the system. Besides, we can never tell how much water is needed. If more is thrown in than is necessary, the parts are distended beyond what is natural, there has been a strain, the bow has been too much bent, and soon, as in the case of spirituous liquors, the



same amount does not produce the usual and the desired effect. All this while nature has less and less the ability to pass into the distended rectum the increased quantity of material to cause desire, and the result is in time, that an injection is indispensable to an action of the bowels, and wherever a man travels he must take a syringe with him. We met a Southern gentleman in Philadelphia, the summer of 1843, who had fallen into the habit of using injections, and was under the necessity of carrying with him a pocket injection apparatus, a spirit-lamp, a box of matches, and a tin vessel in which to heat water. Cold water was disagreeable, especially in cold weather. All this paraphernalia, he displayed, and used every day, but he died within a year.

Many years ago Judge —, of the highest court of Louisiana, called on us in New-Orleans. Among the bodily calamities he labored under, was obstinate constipation, about one stool a

week, always with great pain, sometimes approaching to "martyrdom," as he expressed it, and never without the aid of a syringe—that, even, sometimes failed.

The reader has seen, that an injection acts by virtue of the distension which it occasions, consequently pure water fills up the conditions, and if it is warm, eighty or ninety degrees of Fahrenheit, it is soothing, and agreeable. It has not the shock of cold water, nature abhors shocks. The best material then for an injection is pure warm water. The best apparatus is made of India-rubber, and is so contrived that the person may easily apply it himself. The process is simply by opening and shutting the fingers of the hand on an India-rubber hollow ball.

But even an injection is an unnatural remedy, and should be resorted to only in cases of emergency—also, at considerable intervals of time.

We come back to the fact before stated, that the only natural, agreeable, safe, efficient, and

durable method of securing a regular action of the bowels, is by means of the daily food ; which means being natural, never lose any thing of their efficiency by repetition, any more than water ceases to satisfy thirst, both food and drink having one of the most important of all advantages as remedial means, being always pleasant to take. One of the chief studies of the physician, is to make his medicines agreeable to the palate, believing that thereby they will do more good.

It has been stated that some kinds of food render the bowels loose, while others constipate. The reason is, that as bulk causes the bowels to act, that kind of food is best adapted to the purpose which has the most refuse, and the least nutriment. Therefore, as a general rule, such food is called "coarse." Farmers understand its value for cattle. More or less coarse food is a necessity for beasts. They would sicken and die without it. Hence as to man,

one of the very best articles of food in respect to an open condition of the bowels, is boiled turnips—having only four per cent of nutriment. On the other hand, if it is desirable to control the action of the bowels by using food which has less waste, boiled rice is mainly eaten for a day or two, and if first parched as we do coffee, and then boiled, and eaten as usual, so much the better. Instead of having only four per cent of nutriment, as the turnips, it has eighty-eight, and only twelve per cent of waste, instead of ninety-six per cent. The difference of the appropriateness of the two, to the varying condition of the bowels, must impress every reader. He must see also, what a powerful lever natural remedies may be made to have, in reference to disease. It was not intended to lumber up these pages with tables of statistics, but such tables are largely given in the author's work on "Bronchitis and Kindred Diseases," Eighth Edition, embodying also useful practical

details, as to what kinds of food are most easily digested, and in what times ; also the relative capabilities of various kinds of food, as to the amount of warmth which they impart to the system, serviceable to persons who are called "thin blooded ;" that is, easily chilled, without much stamina.

One of the qualities of fruits and berries as looseners of the system, results from the small amount of nutriment and large amount of waste matter contained in them. The delicious grape has seventy-three per cent of waste, the delightful strawberry has eighty-eight, and raw apples ninety. But to relieve the practical fact of complications, the general reader may leave out of view the proportions of waste and nutriment of various kinds of food, and turn his attention to the more direct inquiry what kinds of food have an opening tendency in his case, and act accordingly. This is the better way, as each constitution has more or less a pecu-

liarity, called idiosyncrasy by physicians, hence what may loosen one may not have that effect on another. So each individual must make observations on himself. Hence the ground for a frequent saying: "A man is his own best doctor, or a fool at forty." While upon the subject of food and nutriment, it should be noticed that another reason for knowing the relative value of food as to its amount of nutriment, is in the fact, that food may be too nutritious, that is, it makes too much blood, and the person is gross as to body, with more or less coarseness as to mind, and as to his passions an animal. Such should use less concentrated food, less of meats, and fats, oil and butter. Should subsist on the coarser qualities, that is, on food which has a great deal of waste, such as vegetables, fruits and berries. Should drink cold water, and live in the open air in pleasurable and moderate activities. When in health, the bowels are in constant motion, pushing on their con-

tents to the lower terminus, as the waves of the sea are incessantly pushing towards the shore whatever floats on the surface. This motion so much resembles that of worms in a carrion, that it has been designated vermicular motion, motion like that of vermin, the Latin name for worms. Hence, too, the appropriateness of the expression "torpid bowels," meaning that they are in a torpor or sleep, that is, quiet. The more quiet the bowels are, the more they are costive. On the other hand, in the various forms of looseness, from simple diarrhoea to cholera, the bowels are in incessant tumultuous motion, in a rage as it were. But it must strike the reader that motion implies room to move in, and that if the bowels are crowded, the tendencies to motion must be diminished, hence one of the most efficient preventives and cures of cholera, when the predisposition is abroad among the people, is a tight compress around the belly. Can it be necessary to apologize here for the use of the

word for the benefit of the modest-minded, falsely so termed? No other purely English word expresses the idea. If the bandage be of a warm material, it will do more good, as warmth is a quality of life and health. Coldness belongs to death and disease. Hence the fatal nature of cholera, the surface and extremities begin to get cold in an hour, and whatever invites warmth to the surface, or generates warmth in a manner not violent, does good. Hence the best material for a bandage around the belly in any looseness of the bowels, is a strip of stout soft flannel about a foot broad, and sufficiently long to double in front, but to be of but one thickness behind. Tape-strings should be attached to the outer end, and also to another part of the piece a few inches beyond the lapping point, so as to make the flannel more or less tight, and also aid in keeping it in place. To do this well, straps should go over the shoulders in the manner of suspenders, the aim being to



keep it in its place, and to keep it conveniently tight.

Every step a man takes tends to set the bowels in motion, hence people who walk a great deal are seldom troubled with costiveness. It is evident then that if looseness of bowels, is too great motion in them, and if every step one takes tends to increase that motion, the very best as well as most indispensable step towards curing loose bowels is quietude of body, absolute quietude on one's back in bed. Without this quiet, we presume no case of cholera was ever cured, and the beautiful appropriateness of Nature's instincts for her preservation against violence, is shown in the utter indisposition, even to rise from one's seat, in all cholera affections. Thus it seems, that when the cholera was ravaging Europe, and broke out so suddenly among the Prussian soldiers that it was impossible to procure medical attendance but to a small part of those attacked, an im-

perative order was issued that every soldier sick or well, should instantly wear a flannel bandage, and the disease almost entirely disappeared in a few days.

As multitudes are destined to perish every year from the various grades of diarrhoea up to its severest form, cholera being only exaggerated diarrhea, every one should consider it a duty at all times, and most especially when these diseases prevail in the community, to notice distinctly whenever the bowels act over once in twenty-four hours, to compel quietude of body, to put on the flannel bandage, and if any thing be eaten, all drinks being avoided, let it be common rice, parched brown, then boiled, and eaten with a little salt and butter.

These simple directions will avert millions of attacks, if resorted to the moment that over one stool takes place in any one twenty-four hours. This treatment, promptly attended to, will avert cholera in almost every case. Looseness is what is

called the premonitory symptom, and as no man can tell to what extent any attack of looseness may go, his highest wisdom is to enter on the treatment just named the very moment the first departure towards looseness appears. It is by early attention to symptoms, in the safe ways named in these pages, that physicians are proverbially inapt to take medicine.

Next door neighbor to the bowels is the stomach, and with it is connected the whole subject of eating and drinking. We will not inflict upon the reader an interminable list of rules and regulations as to the kinds of food, the modes of preparing it, the quantity to be eaten. A very few sentences will comprise the whole philosophy of the kitchen.

Whatever of food that grows in the earth, or out of it, or upon it, should be ripe, perfect, and fresh. Whatever of living creatures supplies the table, whether fish, flesh, insect, worm, or reptile, should be fresh and healthy. As to all

food, animal or vegetable, it should be well cooked and the very best of its kind. This is true economy.

Food should be placed on the table as nearly in its simple state as possible; hence we advise all persons who want to live in health, live a long time, and thus, in the end, eat a great deal, to eat each article of food by itself, in its own juices, and as few different articles of food at any one meal as possible. A man ought to be in very good health who takes more than three kinds at any one meal.

As to the kinds of food which may be eaten, we will impose but one restriction, and that is all that a man of common-sense needs. Eat whatever agrees with you, in moderate quantity. By the word "agrees" we mean the absence of any uncomfortable feeling after eating. If, after a simple meal, as described, there is any feeling in the whole body which attracts the attention unpleasantly, then it may be safely considered

that something has been taken which has not agreed with the stomach, that an error has been committed as to quantity or quality. In most cases it is very certainly an error of quantity. The better plan for correcting the error is not to conclude that it is the kind of food which disagrees, and therefore discard it, but to take the same kind the next day, only less of it, and so experiment for several times, and settle the question definitely. If it should be found that the difficulty is in the quality of the food, it should be discontinued for a time, but not permanently, for what does not agree this year may next. All observant persons have noticed these changes in their own systems, and may have wrongfully charged Nature with fickleness, when in reality it is a wise instinct. In general terms, what we "crave" is most likely to agree with us, but in consequence of a too free indulgence we have foundered ourself, and have at once charged nature with a false in-

stinct; doctors call it abnormal, that is, a lawless appetite, but the lawlessness is on our side in the irrational indulgence.

It may be set down as a very general rule, that in health and disease what we crave is best for us, and ours should be the wisdom of a very moderate indulgence at first, and if all goes on well, a more liberal allowance may be taken next day, thus feeling the way along to a safe and beneficial quantity.

Most persons have had experience of a sudden and strong craving for a particular, and perhaps a very uncommon article of food; it is simply Nature's unerring instinct expressing her need of a particular element for the wants of the body, precisely as in any great manufactory—to-day wood is needed, to-morrow metal, now gas, then water. In short, it is by Omnipotence and by instinct, the agent of Omnipotence, that we live an hour. If left to ourselves an hour, in that hour we would die, for we weary or forget,

but instinct never sleeps, never slumbers, and there is ceaselessly upon us the sleepless eye of "Our Father in Heaven." There must be variety in our food. The human body is made up of many different elements, and in different proportions. There exist invariable combinations in every article of food we eat. Some possess elements which are absent in others. Families are very apt to get a round of food and sameness of preparation, and after a while get "tired" of every thing—have very little inclination to eat at all; but let us go to a neighbor's, next door, or a block, or miles away, and the first time we sit down to table we make a "tremendous meal"—seems as if we could hardly get enough. One reason for this is, the food is different and differently prepared, giving different combinations and different elements, some of which may not have been supplied to the body for weeks together, and it is languishing for want of them. Hence an occasional change

of a cook has a hygienic value, and should not be so much complained of as is apt to be the case with that portion of our wives who have "nothing to do," and those also who "know how to do nothing" in the direction of the kitchen.

Hence the wisdom of having made us social beings, to induce us to visit our friends and neighbors and kindred every now and then for a meal, or a month, according to circumstances; and when we return home, the old routine is as pleasurable as the leaving of it had been before. Surely there is wisdom as well as benevolence in every thing in which God has a hand, and the more closely we study his works, his ways, the more strikingly will both these be exhibited. They always go together when man, His child, is concerned.

"HOW MUCH OUGHT I TO EAT?" has been asked with great earnestness millions of times. Eat what you want, and as much as you want, at



regular times, ought to be a sufficient rule for all men of common-sense and in good health. But in the imperfect subjection to reason, instinct and appetite, in which we find ourselves, a more definite guide is needed. The amount of food required differs with the different seasons. We need more in winter than in summer. It differs with the weather; more food is needed in a cold, damp, raw day, than in a cheerful, dry, warm one. Men require more food than women; those who labor, more than those who rest; those who are growing, more than those who have reached maturity. To lay down rules for all these would require a better memory than would be exercised, and to weigh out the food to each particular case would be attended with a very great deal of trouble. Is man a brute or mere machine, and not a rational creature, made after the image of his Creator, that his glory should be in living in base subjection to all the appetites of his nature? Many of us have before

now eaten heartily, and felt as if we did not want any more; but on the appearance of some unexpected and favorite dish, we have "set to" and made almost another meal. This familiar incident gives a key to the mystery of how much we should eat, and with the aid of instinct and appetite a very safe general rule may be laid down in a few words. The incident named shows conclusively that variety is the tempter to our eating. This need not be enlarged upon. The animals of the farm are generally fed with one thing at a time. Let the reader make an experiment at his next dinner in having a bowl of his favorite soup made, and with a loaf of stale bread at his side, take of the two as much as he can possibly desire, until his appetite does not call for any more. He will feel comfortable until the next meal, and for it will have a good appetite, without any disagreeable feeling in the interval. Hence we have said that, to a rational man, the only rule needed is to eat as much as

he wants. But suppose, after the full meal of soup, another dish is presented of well-prepared meats and vegetables, a very liberal dinner of these can be made, and even after that, a good-sized piece of apple dumpling or plum pudding can be stowed away, and in reality three meals have been taken! The man rises from the table with instinctive slowness, and all he does is tardily done; he belches with deliberation, moves with great leisure, and oppressive fullness is experienced; he yearns for the fresh air; for hours there is a weight upon his body, his spirit, and his mind. Dullness takes possession of the man, and he is not far from companionship with the gorged and helpless anaconda, fit for nothing but quietude for a time sufficient to allow nature to recuperate, and get rid of a portion of the enormous load which oppresses her. This is the mode of daily life of multitudes whose "circumstances" allow them to live without doing any thing for a liv-

ing, and of that other class of persons whose business requires their attention but a few brief hours every day. After that, they are at leisure to eat, drink, and gorge themselves to disease, and premature death.

We should judge that three kinds of food ought to be enough for any man at a single meal, when he is in good health. An invalid should diminish that small number to two, and even one, sometimes. In either case, the kind and mode of preparation might be changed every day, with the effect of giving a remarkable relish for every meal. We would say then, one kind of bread, one kind of meat, and one kind of fruit or vegetable for each meal; with these restrictions, changing at every meal, we believe that any person in ordinary health, pursuing some moderately active calling for a living, may eat as much as he wants every day of his life, and enjoy health to a good old age. If persons have not sufficient self-control to prevent themselves

from over-eating at the table, then let them have their meals brought to them, and let them eat alone, and as much of it as they want; but if he feels uncomfortable after such a meal, let the amount be diminished until it is found out what quantity may be eaten without any discomfort whatever. Let that quantity be counted, weighed, or measured thereafter, and that much sent, and no more; at the same time, such persons should blush for their want of manliness.

HOW OFTEN TO EAT DAILY, must in a measure depend on circumstances. It is a wisdom, and a humanity, to adapt ourselves to the circumstances and customs of those among whom we may be thrown, and to eat once, twice, or thrice a day, as they do.

Common politeness and natural modesty should teach us not to make ourselves singular in any company, unless it is the standing up for the right and the humane. In the times when furs were needed for hats, and the wildest fast-

nesses of the country had to be ransacked for a supply, the trappers of the Rocky Mountains found that some Indian tribes would hunt all day, eat six or eight pounds of flesh for supper, lie down on the ground with their feet to the fire, rise by daylight, and run again until supper, eating nothing the mean while, enjoying too, habitual vigorous health. The Chinese eat twice a day: the morning rice at ten, the evening rice at five.

A well-known gentleman and beau at Washington City never ate but once a day. If circumstances compelled him to take something at an evening party, he ate nothing at all the next day, at least so reported. He lived a merry life and a long one, dying no great while ago at a good old age. The almost universal custom in our country is to eat three times a day, and multitudes live to old age. An old lady died lately at the age of ninety years. It was stated that for forty years she had never taken supper—had

eaten but twice a day. These things seem to show that eating more or less often is a mere habit, to which the human system adapts itself. That it would be best in many respects, save an immense amount of useless labor, and greatly promote human comfort and health, to eat but twice in twenty-four hours, need not be argued. But since the people will not do that, we will not at this time militate against the practice, but endeavor to adapt our book to the habits of the times, for attempting too much, we may lose all. Literary, sedentary people, those who live in-doors, and spend most of their time in a sitting position, are their own murderers, when they eat three times a day. There is no possible need for it. It is in every way injurious. Hard-working men, out-door laborers, and others, who are on their feet nearly all day, may be the better for the third meal, but at all events, that meal should be, even to them, a very light one indeed, and should be confined to a piece of

stale bread and butter, with a single cup of some kind of warm drink. For those who do not work, the utmost that ought to be allowed should be a single cup of warm drink, into which has been broken a crust of bread. This is dry and light, and had with less trouble than toasted bread, which as generally prepared, is not fit to eat, the outside being burnt to charcoal, and has no nutriment whatever, while the inside is more or less sodden. Bread should not be toasted too quickly, and should be removed from the fire when the outside is of a delicate straw color; but even then it is not as good for an ordinary supper as the crust of common light bread. The reason for eating seldom, and nothing between meals, and of taking nothing or next to nothing for supper, the last meal of the day, lies in the fact, that all animated nature requires rest. Every muscle of every living creature must have rest—not to rest is to die. Omnipotence rested, and commanded man to do



the same. Walking fatigues us, working fatigues us, and when night follows a day of active labor, the body is weary, and looks to the bed for repose. The eye, the fingers, the feet, the tongue itself, all are tired, and so are all the workshops of the system. The liver, lungs, stomach, every thing. The lungs give evidence of it by their slow breathing; the heart by its slow beating, as the limbs give evidence of weariness by tardy walking, and gain strength thereby. It takes about five hours for the stomach to get rid of a regular meal; hence it is an outrage to take one meal sooner than five hours after another. During that time the stomach is in incessant motion. It is stated from medical authority, that if a person eats any thing, while something previously eaten is in process of digestion, that process is arrested, and remains so until what is last eaten has been reduced to a similar state. Admitting this to be true, the incessant labor imposed on the stomach

by the prevalent fashion of taking lunch between meals, is, as to adult persons, most ruinous, not, possibly, hurtful to young children, because they have to grow as well as be sustained, and their digestion is more vigorous and speedy; but that frequent eating during the day, by keeping the stomach constantly at work, may soon wear out its energies, destroy its tone, in other words, leave it in a state of exhaustion, and not able to take care of any food at all, is just as plain as that a man walking continuously would soon become so tired that he could not take another step. That condition of things, as to the stomach, is dyspepsia, a world-wide name, meaning literally, "difficult to boil," as in earlier times the process of digestion, the process of turning the food eaten into a substance which admits its nutritive portion to be readily segregated and carried to the different parts of the body, wherever strength and repair are needed, was considered a boiling process, which although inappro-

priate the term it gave rise to, has been retained. In the simplest light in which we can look upon the term "dyspepsia," it is an inability of the stomach to change the food into a condition which will allow the nutriment to be extracted from it. Dyspeptics eat, and eat, and eat, the voracity is sometimes enormous, yet the invalid is not strong, has but little flesh, is thin and skinny; in other cases, they look well, but their flesh is puffy, watery; they look robust, but have no strength. Dyspepsia then, is debility of the stomach, it is tired to death by the incessant labor imposed upon it by either frequent meals, or large ones, or both. For a while, in the vigor and elasticity of early youth, the system rises above these violences, the long, sound, luscious sleep of the young gives time for recuperation. But at length there is an end to this, the strong man yields. Not knowing the cause, the habit of frequent and large and late eating is kept up, and ere the person is aware of it, he is a

confirmed dyspeptic. He blunders along for the remainder of life, sometimes better, others worse, always miserable, if indeed the innocent and loving ones about him are not rendered uneasy and wretched by interminable recitals of sufferings, imaginary and real—a condition of things always the result of eating too often and too much.

As to eating heartily late in the day, it must be looked at in the light of common-sense. The body has been wearied by the preceding labors, the mind loses a considerable part of its elasticity, the stomach, with every other organ of the body, takes but its share of all this; and, if under such a state of things, while we lay the body upon the bed to dispose it to rest, we put food enough into the stomach to keep it at work five or six hours longer, it is like beginning at night-fall, without intervening repose, to do another day's work; it is simply impossible, as much for the stomach as for the body; and

those who in the face of these plain facts persist in their frequent and late and large eatings, do but wrong their bodies, and work out their own undoing. Dyspepsia being a debility of the stomach, the cure of it by medicine is simply an impossibility, because no medicine gives enduring strength to any part of the body. It may stimulate the stomach temporarily to greater action, as the whip stimulates the exhausted donkeys to resume their labors, and walk a few steps more; but it is only to sink more hopelessly down as soon as the stimulus of the lash and the medicine ceases to be felt. Dyspepsia being a debility of the stomach, "dieting" will never cure it, taking that term in its general sense, that is, living on bread and water, eating little or nothing, half-starving one's self, such being the phrases associated with dieting, for shortness, called starvation. The reason that a scanty diet can not cure dyspepsia is this: it being a debility, the essential element

of cure must be the addition of strength, and it can not be denied that the entire source of strength to the human body as a whole, and as to every part, is in the food eaten; the whole body must be strengthened, and as that is done the stomach will take its due share and no more. Therefore the only hope for the cure of dyspepsia is in giving strength to the whole body; which strength must be derived from nourishing food, the general rule of procedure being to administer it at proper intervals, say thrice a day, in its simplest form, in quantities which will not distress, and qualities such as the appetite craves, resisting with an iron will all cravings, except at the regular hours of eating, and all indulgences as to quantity which pass the limit just named.

It must be a very bad case of dyspepsia indeed, which a judicious attention to these means, persisted in, will not cure, if conjoined with scrupulous personal cleanliness, with steady,

moderate, out-door activities, which are pleasurable and profitable, and of sufficient interest to compel the mind away from a notice of the ailments of the body. It is well to observe, that one of the most disagreeable attendants of dyspepsia is a gnawing sensation about the stomach, a "goneness," a feeling as if support were needed. This usually comes on an hour, or more, before regular times of eating. The sufferer soon begins to learn that a little food of any kind almost arrests this sensation, and comparative ease is experienced; but this is only a temporary alleviation. Day after day the same routine has to be gone over again, with the addition of a steadily increased aggravation—and no wonder, for dyspepsia being a debility of the stomach, these frequent supplyings of work to do, giving it one job to perform before the preceding one has been completed—giving it in its already debilitated state no time for rest or recuperation, literally works it to death.

It is not worth while to attempt to cure dyspepsia, until the patient has first summoned resolution enough to manfully resist its mock cravings, which are not really the cravings of hunger; they do not mean that more food is wanted in the stomach, it is rather the instinct of the body demanding nutriment. With the voracious appetite of dyspepsia a much larger amount of food is swallowed than the system requires. The trouble is, there is not power to extract the nutriment from the food already eaten, and Nature calls as regularly for sustenance as the hungry infant cries for the nourishment which only a mother's bosom can supply. But stowing more food, the raw material, into the stomach, merely supplying food instead of its material essence, is like putting more mineral coal into a stove to get a better fire when that which is already there has not fairly kindled; the result being that every additional piece put in makes it more certain that the fire will be



put out. We must come down to these illustrations of daily life, because we want to be understood by the commonest people, for they are the masses. If they are set right, all will turn out well.

In the making of a fire with anthracite coal, stone coal, as many call it, the plan is to put on a few small pieces first, and when they have ignited, gradually add more and more. In the cure of dyspepsia, give the stomach but little food at a time; wait until it has been brought to the point of giving out heat and vigor to the system, usually requiring four or five hours; then give more. This merits all attention.

WHAT SHALL WE DRINK? Cold water. When shall we drink it? When we are thirsty. These are the two great general rules for all mankind, and they are safe ones. But in the application of these general rules to individual cases, certain restrictions are needed.

But inasmuch as the multitude will not be satisfied with cold water, it is not humane to let them perish in their idolatry, to let them alone to the consequences of their infatuated love for other things; we are disposed to conciliation and compromise. We will make sacrifices and yield a point, in the hopes of gaining an ear to what we have to say. By all means avoid drinking cold water at your meals. It is hurtful in all cases, and under all circumstances. The practice is an important cause of dyspepsia to many persons. The fact is one visible to the naked eye, and can not be contradicted. Medical men who have had opportunities of looking, by means of wounds in the side or stomach, at the process of digestion, while a person was eating, found that invariably, when the patient swallowed cold water during a meal, or afterwards, during the process of digestion, his digestion ceased the instant the water reached the contents of the stomach; and that the

stomach did not begin to exhibit the same phenomena until the water which had been drank became warmed up to the heat of the contents of the stomach, about a hundred degrees Fahrenheit.

The colder the water then, the longer was the digestion delayed, as also the more water drank the longer was it deferred. Since in both cases the longer would it require to have it heated up, the reader may have some idea of the danger of arresting the progress of digestion, of having in the stomach what, for any cause, the stomach can not act on, by learning the fact that young children, in such cases, fall down in fits, and sometimes expire in an hour after eating an indigestible meal. Many persons have eaten a hearty meal late at night, apparently in as good health as they ever were, and the next morning have been found dead in their beds, because there was not power to digest their food.

To be entirely on the safe side, then, let not a single swallow of cold water be taken at meal-time ; nor a single mouthful of any other liquid, if a person is in ordinary health and vigor. For when liquid is taken into the stomach during a meal, it must be mainly disposed of before digestion can go on properly ; besides, by distending the stomach, an over-fullness is caused which prevents its acting well, and by pressing the stomach upwards against the lungs diminishes their room for action, curtails the breathing, and clogs generally the wheels of life.

But our people will drink something at meals, although it is nothing but a habit, and one, as we think, which causes a person to eat more than he would otherwise have done. The reader can experiment and note for himself, in reference to this point. Very young children, old people, and all who are in ill-health, ought to drink something at meal-times, and it should be always hot, but not hot enough to injure the teeth,

and as the heat of the animal body is about a hundred degrees, nothing that is eaten or drank should be much warmer than that.

The young, the old, and the feeble, should drink something hot at meals, in order to convey warmth to the stomach, because without warmth it can not digest at all. Hence some of the most terrible maladies which can affect humanity, are caused by eating cold food, in cold weather, for a long time. The young, the old, and the feeble, are all deficient in heat. They love the stove-room, the corner of the fire-place. They hover around the furnace and the register. They love furs, and shawls, and warm clothing. It is as much as they can do to keep comfortably warm, especially in cold weather. Hence they have no heat to spare to the stomach, or to the cold food which may be put into it. But if there is any heat at all, the stomach will take it by force of arms. It has the power of forcibly absorbing it from the other parts of

the system. If food is introduced into it, the body suffers—suffers so much sometimes as to be thrown into a chill, soon after eating—a chill which, in its milder forms, a good many of us have experienced sometimes. This slight chilliness after meals is an infallible indication of feeble vitality—that there is not much vigor of constitution at the time. If this slight chilliness at meals is a habitual thing, it only shows that the fire of life is going out, and it is high time that competent medical advice should be sought. At other times this chilliness soon after meals, observed once or twice, is an indication that the system is on the verge of an attack of fever, which will be almost certainly arrested by living on bread and water literally for a few days, and in the mean while exercising pleasantly in the open air, for four or five hours out of twenty-four.

But observant people need no labored argument to show that the very young, the old, and

the weakly, should drink something hot at their meals. It is the instinctive act of the most uninformed mind in the land. The reason for using so many words about it is to draw attention to the philosophy, the wisdom of the practice, its why and wherefore, in the hope of securing it a proper consideration.

What shall that hot drink be? Cambric tea is the first best thing next to hot water, which it was thought not worth while to recommend. Cambric tea is a term used to express the color of the mixture, which is that of cambric. A cup of it is made thus: into half a cup of boiling water pour half a cup of hot milk, adding as much sugar as is agreeable. It approaches the *eau de sucre*, the water of sugar, the sweetened water which many of us have seen partaken of with such apparent satisfaction on the Boulevards of Paris, at a neat little table with two seats, one occupied by a gentleman, the other by the lady whom he most admires, an ordinary-sized cup

lasting an hour, or two, or three, to talk and love over. If any thing is taken in addition, it is a little roll of bread, crisp, not much thicker than a wafer. We have seen the same in Cuba in the coffee-houses near the Paseo and their public squares. Persons whose tastes have not been vitiated by the stronger drinks, will soon learn to relish a cup of cambric tea at their meals when they come to understand its benefits and its philosophy. It not only adds directly to the warmth of the system, but the sugar and the milk are nutritious in themselves, not only imparting strength, but heat also; milk giving ten per cent of carbon, heat; sugar forty-two per cent. To impress the reader still more strongly with the importance of prompt attention to chilly feelings at meals, we have only to state a not rare occurrence, that a person not possessed of vigorous health, of spare vitality, may after the labors of the day are over, feel very tired, and very hungry too, and if under such



circumstances, he eats very heartily at supper, the room being a little cool, all these things combined together, he will be thrown into a chill before morning, which is dangerous, if not fatal.

A cup of hot coffee or tea is greatly better, safer, and more healthful than a glass of cold water, pure though it be as the most careful distillation can make it. It is the cold of the water which does the injury. It is the warmth of the coffee or tea which does the good, but not all of the good, because scientific men of all nations, men of liberal views, bear testimony to the fact that coffee and tea are nutritious, not hurtful, if used in moderation, are agreeably and safely stimulant, and in general terms, do good, as millions have found out, and know by their own experience, without our telling it, and it is useless to argue against the every-day experience and convictions of whole communities. That the extravagant use of coffee and tea is injurious, no

one denies, and so is the extravagant use of bread and meat. It is an argument as weak as water, that because a thing is capable of abuse it should not be used at all. The temperance cause has been weakened by this argument, because it proves too much.

As coffee and tea are universally used in this country, coffee at breakfast, and tea at supper, the question is of some importance, How may they be used without injury, and with the highest advantage? We have already seen that they should be used hot at breakfast and supper. The next inquiry is, How much, and how strong? No more than a single cup should be used at any one meal, for the reason already stated, that much fluid of any sort at a regular meal, interferes with its proper digestion. As to strength, we simply say that half a cup of either, of what is now the ordinary strength, with an equal amount of boiled milk, is sufficiently precise. And we give it as our opin-

ion that every person who has not been already injured by the extravagant use of these beverages, may employ them night and morning for a lifetime, not only without injury, but to advantage, with this simple restriction : never increase in frequency, strength, or quantity ! But not to leave the reader wholly without a guide as to what we mean by a single cup of weak tea or coffee at meal-time, it may be sufficiently precise to say, that two heaping table spoonfuls of ground coffee will give a cup a piece for a common family of ten persons, old and young ; and for the same family a heaping tea spoonful of the best green or black tea, in as much water as will measure out a cup for each as above described, will be strong enough for the general purposes of life ; and we believe that coffee and tea thus regularly taken for a lifetime, will no more fail of their pleasantly stimulating or exhilarating effects on the system than a piece of bread and a glass of water would fail of their

peculiar effects, and this follows from the fact that they are not simply stimulant, as alcoholic drinks, but they are nutrient also, as bread and meat are, and will continue to be, to the end of time.

In connection with eating and drinking, the subject of "tonics" comes up, by which is meant articles which give tone to the stomach, that is, increase the appetite. When we are well we eat heartily, and are strong. When we are ailing, we have but little appetite, and are feeble. These things being so, nine persons out of ten jump to the conclusion, that if while thus ailing we can get up an appetite, we will necessarily get well again. But mere appetite is no sign of health. A man with a tape-worm will eat all the time, and never be any other than a bag of bones. A dyspeptic can hardly ever eat enough, and he can eat every hour of twenty-four. You may enumerate an ailment for every finger and toe of his body. People who are so fat that they never walk, but "wad-

dle," eat largely, but are never well for a day. Fat is a disease, the moment it has gone beyond a very limited point. When a person has no appetite, that is, has no desire for food, it is Nature saying, he does not need it; it is Nature declaring that the stomach is weak, like the body, has its full share of weakness with the body, and has no more ability to do its work than the body has to undertake a day's labor; hence, when a man has no appetite, when the stomach does not call for food, it is just as absurd to give that stomach work to do as it would be to give a man work in great bodily debility. In the former case, the stomach has not the power to work, any more than the man has in the latter.

An engineer who understands his business, stops the supply of steam the very instant he discovers any thing is the matter with the complicated machinery. What steam is to an engine, food is to the body, and the Engineer of all

worlds has so constructed it, that it is self-acting—that when any thing has gone wrong in any of its parts, the valve of the appetite is shut down. When we have no appetite, some wheel or other of the body has stopped work, more or less completely. To force on steam, food, at such a juncture, is simply to endanger a wreck of the whole, and that is just what “tonics” do to the human body. When there is no appetite, it is Nature calling for rest. It is wisdom to obey that call, and patiently wait until the appetite returns, which it does by degrees. If we force it with “tonics,” it comes too rapidly under the whips and spurs artificial, and there is either a tedious recovery, or a relapse, or death. The brute and bird, all irrational as they are, can not be induced to eat in alarm or illness; it is because instinct has taken away the appetite. Man, with his nobler reason, fights against that instinct, and is not satisfied until he can “get up an appetite.”

"Take some tonic" is the spontaneous advice which a complaining man meets at every corner, which, in every case, without a known exception to us, simply means, drink whisky, swallow rum, for there are no "tonics" or "bitters" ever sold without alcohol in them as the essential constituent, and alcohol never cured any thing.

Any man who thinks at all, is conscious of the fact that all eat too much ; and yet, under these same circumstances, to take a "tonic" to make us eat more is the wisdom of the multitude. May as well try to lift a donkey, crushed to the earth with his load, by adding to it. It is the experience of almost every man, that as winter passes away and spring begins to open, his appetite flags, his strength is rather less, there is not as much elasticity of body or mind, and he begins to think that something is the matter, or that he is going to be sick. His first thought is, that as when he had a good appetite he felt well and strong, if he could whet up

- his appetite he would be well and strong again, and he bethinks himself of somebody's tonics or bitters. There is no reason, necessarily, why there should be this striking difference in the feelings of health in the winter and spring, between the vigor and life of Christmas and the
- lassitude of April and May. In winter we eat for repair and warmth; in summer we eat for repair only: we are warm enough. In winter, part of the nutriment extracted from food is to sustain us, part for fuel; but as in warm weather we need no fuel, we do not need as much food, and it is just as unwise to eat as much as it would be to kindle as large fires in our dwelling on a May morning as on the first of the new year. Hence, early in the spring Nature begins to diminish the appetite, and the very process which she institutes for our comfort and our safety, we, in sheer thoughtlessness, regard with apprehension, and begin at once to forestall her.

It is eating at approaching spring with the



appetite of winter which originates the lassitude—the debility and that want of vigor and good health which are so commonly complained of. If, on the other hand, we seconded the efforts of Nature in departing winter, and smartly curtailed the amount of our food, the cheery, welcome spring-time would give to man the new life which it imparts to the world of vegetation, to the flowers of the field, and to the trees of the forest.

As if to hedge us up from danger, and pile up at our very feet the means of health and protection against the diseases which are more liable to attack us in warm weather, the kind Father of us all not only implants an instinct which causes us to turn away from “heating food,” meats and sweets, which latter are nearly all fire, “carbon,” but we have an intense relish for vegetables, for “greens,” for “salads,” all eaten with vinegar, and for the acid fruits and berries which begin to come so early. Surely, the God

who made us is all love, and for the tender care and foresight which attends every step of life, he does but righteously urge the affectionate claim, "Son, daughter, give me thine heart." That it may not rest on a mere assertion what has been said about the heating and cooling nature of food, it may be stated as an established scientific fact, which none dispute, that the warmth-giving quality of edibles depends on the amount of carbon which they contain, their charcoal, and we all know that charcoal gives heat. In the book already referred to, page two hundred and eighty-nine, we find that while bread has thirty per cent of carbon, and we never get tired of it, winter or summer, meats have fifty-three per cent, potatoes eleven, turnips three, berries one, and of the delicious berries of the early summer who ever could eat too much, or too often? Who ever became tired of them? Thus it is that Nature causes us to turn away from fats and meats as spring approaches, and not only supplies us with vege-

tables and fruits, berries and melons, but implants an almost ungovernable desire for them.

From all this, the general practical lesson forces itself upon our convictions, that if we properly heeded the instincts of our nature on the approach of warm weather, the diseases of summer would be swept from the catalogue of human ills. Of warmth of body, it may here be appropriately remarked, in reference to clothing, that the general rule should be for each person, utterly regardless of what may be the practice of any other person, to dress in such a way as will keep himself comfortably warm—as shall keep off a feeling of chilliness while ordinarily engaged.

*Change of clothing* is another subject of vast importance, because, being injudiciously done, it has cost the life of thousands. One of the best, most useful, and humane men in our country, respected and admired at home and abroad—Abbot Lawrence, of Boston—brought on the illness which prematurely terminated his

life by an injudicious change of clothing. Rachel, the greatest *tragedienne* of modern times, attributed the sickness which cut short her life to the same cause, on the occasion of going in the cars from New-York to Boston. The general rule for daily changes should be to put on additional clothing the very moment we are sensible of a feeling of chilliness, irrespective of the time of day, or night, or season, or year. But, on the other hand, it is always hazardous to lessen the clothing for warmer weather, at any time during the day. Many lives will be saved if it be made a standing regulation never to diminish the amount of clothing after having first dressed in the morning; change to a cooler dress for warmer weather on the morning of the succeeding day. Persons are generally too eager to put on lighter clothing as spring advances, and on the coming of summer. It is safer and more philosophical to regulate the heat by the eating, and let the clothing remain the same until the spring is

fully established, and then further, when the summer is fully arrived, for in the latitude of New-York fire is sometimes very comfortable on the first day of June, and families very greatly err in removing grates and stoves from the general room at an earlier date, as it causes them to remain sometimes in a shivering condition for hours together on an unexpectedly cool morning, rather than the summer-arranged fire-place or stove should be soiled with ashes and coal-dust, thus running the risk of giving a cold to some less robust member of the family, which may cause a sickness of weeks and months following. The same inconsideration and fear of trouble leads many to protract the conveniences of fire-making until late in the fall, and rather than have a bright cheerful fire the very first fall morning that is cool enough to make fire agreeable, they will sit shivering in the prim parlor for hours, in shawls and overcoats, or blankets piled on their laps. Shame on us for

thus tampering with glorious good health, for thus inviting spirit-breaking and body-destroying disease.

*Wearing flannel* is another most important subject. It is worn next the skin winter and summer for the purpose of regulating the heat of the body, and preventing the effects of those sudden changes between in and out-door which are necessary to most persons in following the daily avocations of life. Woollen flannel is worn for this purpose because it is a "non-conductor," least calculated of any ordinary article of clothing to transmit heat, to carry it from one thing to another; that is to say, it takes a long time for a particle of heat to travel from one side of a blanket to the other; therefore, we say that flannel confines the heat to the body, "it keeps us warm," keeps the warmth about us in cold weather, and in very hot weather keeps the greater heat on the outside of us. Thus, in our changing climate, it aids in keeping the temper-

ature of the body the same, and should be generally worn by all children, old, and weakly persons all the year. A much thinner article should be worn in summer. That the changes as to the feeling of heat and cold are less severe in connection with the "non-conductor," woollen flannel, than as to other articles, called conductors, may be tried any moment by placing the hand on a blanket, and then on a piece of cotton sheeting, or Irish linen, or an article of silk, for in all these things we must appeal to our own convictions from actual experience, rather than to the philosophical argument. Still, it is always gratifying to the reflecting to understand the reason of things, as it aids to their remembrance and is a stimulus to their observance. Flannel next to the surface has another important advantage; its fibres are sticky, they irritate the skin, and each one, by its constant titillation, induces a redness not quite so apparent to the eye as the intolerable itching, which it causes in

some, is evident to the senses when a garment is first put on. The effect of this irritation, as physicians term it, is to draw the blood to the surface as certainly as a scratch of a pin, or the application of a blister plaster, but in a more moderate way, and the keeping of blood toward the surface is the health and the life of all. It is when it tends inwards that the wheels of the complex machinery are clogged, and men begin to die. As long as blood can be kept freely and fully on the surface, there is no death by disease.

But since the incessant application of an irritant tends at length to make the skin callous, hard, unfeeling, the flannel should be removed on retiring at night, and a cotton garment worn so as to give the skin rest, during sleep, thus aiding sound repose. This should be done for motives of personal cleanliness, that by throwing the flannel over a line or on the back of a chair, it may have a thorough airing, and thus by shaking it well in the morning, before put-



ting it on again, it may be dry, fumigated, clean ; with the additional advantage, that if not worn during the night, it is more serviceable during the day, making less clothing necessary, which should be a study, for the more we bundle ourselves up, the more we may, the more is the skin debilitated by the constant enervating warmth and need of ventilation. Thus it is that those who wear a great deal of clothing, and muffle themselves up so very carefully, whenever they put their heads out of doors, are always ailing, the "slightest thing in the world " gives them a cold, according to their own confession, and they are invalids for life. The reader who has been in the habit of sleeping in flannel, and from the statements made, is convinced that a change is wisdom, can do it the first night, the coldest of the winter though it may be, with entire impunity, if for a night or two he is at extra pains to heat his feet before the fire, stockings off, for half an hour, rubbing them with the

hands meanwhile, until every part is perfectly dry and warm, and in addition will have an extra cover over the lower limbs. And even if he should take a little cold by the change, persevere resolutely, and the system will soon feel the benefit of the practice.

Woollen flannel next the skin has another advantage, especially in summer-time, when the person wearing it has been called to activities which cause considerable perspiration. All know the very disagreeable feeling of deadly dampness and cold experienced by the wet part of a cotton or linen garment which has stood off from the skin for a moment, and then by a change of posture, is pressed against it.

Infant children must suffer largely from depositions made in the ordinary diaper, and if some philanthropic "inventor" could devise an article which would make amends for careless nurses and forgetful mothers, it would certainly merit the appellation of a "great humanity"

in the prevention of colds and those painful excoriations which are the result of a want of that constant attention which only a mother's love can give.

The article spoken of should receive what is passed from the body, and keep it from any contact whatever with the skin.

The effects of dampness arising from perspiration are almost wholly avoided by wearing woollen flannel; the reason is, that while flannel conducts heat from the system very slowly, it conveys water away from it with great rapidity, as we may see any hour by throwing a blanket over a horse whose skin is damp with perspiration; for if allowed to stand still, the hair will be found dry, as also comparatively the inner surface of the blanket, while the outside of it will be studded with drops of water, plainly seen by a magnifying glass. The management of woollen flannel is worth considering. White flannel "fills up" with washing, and be-

comes at length almost as close as leather, and hard as a board, and by reason of its stiffness and closeness, unfit for wear. Red flannel is much less liable to these objections, hence colored flannel shirts are worn by sailors the world over, but the color is objectionable. By proper management in washing, the difficulty may be almost wholly avoided, as to white woollen flannel, if washed as follows: Put it in a tub and pour on it boiling hot soap-suds, and do not touch it until cool enough to bear the hand; then push the flannel down, and about, with the ends of the fingers; after that is done, pour off and add as much more clean boiling water; after this has remained untouched long enough to become lukewarm, pour off, and add the pure hot water again; then before it gets cool, lift out the flannel, merely squeezing out the water from time to time at the lower edges of the flannel, to which it naturally runs, thus aiding the drying of the whole

piece in as short a time as possible; thus in the whole process avoiding all wringing and twisting, as these tend to "full" it, and stretching, the reverse.

*The stockings we wear* merit consideration. The main object should be to keep the feet warm. There can be only one safe rule given, and that is, each person should wear that kind of stocking, woollen, cotton, silk, or mixed, which he has found by observation keeps his own feet the most comfortable, whatever may be the experience of his neighbors. We have known persons whose feet were kept warmest with cotton hose in winter, and others who were obliged to wear woollen in summer. Some wear to advantage two pairs of socks at a time, of different materials. Which should be the better plan must be decided by observation—this is the only rational rule, only premising that a moderately loose stocking, by allowing a more uninterrupted circulation of the blood, is

better than a tight-fitting one, and so as to any other article of clothing. A moderately loose woollen stocking will keep the feet of a traveller on horseback warmer than the stocking and thick boots together, if the latter fit tightly. We knew a practical gentleman once, to warm his almost frozen feet in a stage by pulling off his newly-purchased boots. While on this subject we may as well treat of the *covering of the feet*. The nearer we can consistently with the weather approach to the primitive sandal of the ancients the better both for our toes and our understandings. The modern shoe, and the pride of small feet, are prolific of corns, the pest and plague of all, and of beauty most; while the gaiter and the boot, or any thing which supports the ankle, weakens it, and renders it liable to dislocation from the most trivial causes. For it must strike us that any part of the body, accustomed to support, is more liable to injury when that support is taken away. Women and

children wear these supports in the streets, and remove them in-doors. A sprained ankle is one of the most painful as well as the most stubborn casualties.

Common-sense should teach any one that the shoe should not be tight, nor so loose as to move about on the foot. The reluctance which those have, who are independent enough to consult their own comfort, to part with an old shoe, or any old garment, is familiar to all ; the reason is, that it has adapted itself to the foot, is worn with comfort, and is easily taken on and off. To be able to obtain a new shoe which will feel almost as easy as an old one, it is only necessary in having the measure taken, or even in obtaining those already made, to put on two pairs of stockings, the kind worn at that time of the year in which the purchase is made.

Another advantage which the shoe has over the boot is, it allows better ventilation of air,

and promotes dryness of the feet. India-rubber shoes are a great blessing if worn judiciously. We advise them only when the ground is damp, and even then only while the person is on his feet, and in motion. If it is expected to remain but half an hour in the house, it would be better to slip them off on entering. There is a general treatment of the feet which has a most important bearing on human health, for it is at the feet we begin to die. To keep the feet always dry and warm is indispensable to good health. No one can be well long whose feet are habitually cold. We can never die by disease as long as the feet are warm. Many ailments cause cold feet, and cold feet originate severe and serious maladies, so that in either case the ability to secure warm feet is an important step towards health. Warm stockings and a loose-fitting shoe are indispensable, and not less so is scrupulous cleanliness, so that when the feet are inclined to be cold we are in the habit of



advising that they should be washed every morning in cold water, winter and summer. This is the manner: Before dressing, dip them in water of the temperature of the chamber, nearly ankle-deep, both in at once, for a minute in summer, and half a minute in winter, rubbing them rapidly with the hands all the time. Next wipe dry instantly, with a coarse towel, wiping hard enough to cause some redness, and if practicable dry them well by the fire in cold weather, rubbing them with the hand until they feel perfectly dry and warm in every part, then draw on the stockings. Once a week at least, at bed-time, the feet should be soaked a quarter of an hour in hot water, and then with soap and brush scrub thoroughly, then an instantaneous dipping into a bucket of cold water, dry as above and retire.

No one can sleep well with cold feet, even in hot beds. Indians and hunters are said to sleep with their feet to the fire. It should be an in-

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variable custom, at least during fire-time of the year, to draw off shoes and stockings the last thing before retiring, and hold the feet close to a good fire, rubbing with the hands all the time, especially at the heels and between the toes, which are the places most difficult to dry. This will be found to be an exceedingly comfortable operation, and will amply repay for the trouble. It is within the experience of all, how very uncomfortable cold feet render the whole body. In stubborn cases of cold feet, an additional aid of value is found in cutting a piece of cloth to the size of the foot, bast<sup>d</sup> on it about half an inch of curled hair, loosely slip it inside the stocking with the hair touching the skin of the sole of the foot; this, by allowing a better circulation of air, helps to keep the foot dry while the titillation of the hairs excites some warmth by drawing the blood to the surface. These soles should be laid before the fire every night, so as to be thoroughly dried and ready to

be put on again in the morning. It would be well when the feet are greatly inclined to perspire, to have a change of stockings every day. They need not be washed every day, but by being hung out in the sun, or near a fire, or in a dry room, they are ventilated and dried for use.

Few are fortunate enough to think of the feet without the unpleasant reminder of "corns," which is the common skin made callous, hard, by friction or compression. Corns are seldom cured permanently. They have been known to cause death by being injudiciously tampered with; and in old age they sometimes turn black, and cause death by mortification, while during a lifetime they have seriously interfered with the enjoyment of very many people.

A knife, or any thing harder than the fingernail, should not be allowed to touch a corn, for it is more safely and permanently removed by the judicious application of warm water and

common sweet-oil, than in any other way; only requiring a little time and attention.

Soak the foot for ten minutes, night and morning, in hot water; when wiped dry, rub well into the top of the corn a little sweet-oil with the end of the finger for five minutes. Have a hole cut in two thicknesses of soft buckskin, large enough to receive the corn, fasten it to the toe; this protects the corn from the friction and pressure of the shoe. In due time the corn will drop out, or in a few days may be loosened, and gradually picked out with the finger-nail.

For perfect safety, certainty, and durability of cure, we believe this to be the best remedy for corns ever proposed; we have tried it, and know for ourselves.

Inverted toe-nails is a subject connected with the feet, and from the intolerable pain which they occasion it is well to know the cause and the painless cure. The cause is found in wear-

ing shoes too tight across the toes. The cure is not so soon told. It is not in reality the nail growing down into the flesh, which is the cause of the suffering. It is the pressure of a tight shoe pushing the soft flesh against the edge of the nail, which, with the chafing walking occasions, soon causes inflammation, a great flow of blood to the part, which increases the bulk of the flesh at the point, and we call it swelling, giving redness, heat, and exciting pain. Persons are known to have been disabled from effective work for a year from this cause, to say nothing of the hourly and intense suffering.

It should the more be guarded against, as the mode of curing it adopted hitherto by most physicians, has been a perfect torture, being nothing more than dragging the whole nail out by the roots; and we have personally known that to fail. A certain and painless cure is as follows: Scrape with a knife, a piece of fresh broken glass is better, the top of the toe-nail,

from the body outward, in a straight line, and in as narrow a channel as possible, until the quick is reached. This breaks the arch of the nail, and allows the edges to rise from the flesh, and this rising should be promoted by twisting a piece of raw cotton, cotton wool, into a soft string, introduce it under the toe-nail from edge to edge, it having been allowed to grow out, then draw each end downward and backward, and around the toe. By thus introducing the cotton between the toe-nail and the flesh, the latter is pressed down, and the nail is elevated easily from its arch having been broken by the scraping. If it is much swollen, painful, hot, and hard, the cure will be facilitated by keeping a warm poultice of fresh milk and stale light bread to it; changing it twice a day, but moistening it several times during the interval of changing. The process will be further hastened if there is but little walking, the foot placed on the top of the shoe or slipper; and when sitting,

favoured by placing the foot on a chair in front, so that the horizontal position may favor the free circulation of the blood more than if the the foot were downwards. More speedy still will be the cure if, during this process, the patient lives literally on bread and water, and is several hours every day in the open air. If the bread and water be too great a restriction for the weak-minded and irresolute, let breakfast be made of a single cup of weak coffee, or other warm drinks, and some cold bread and butter. Dinner, a bowl of any kind of soup, with as much crust of bread as may be desired, nothing else. Supper, a single cup of cambrick-tea, and the crust of bread broken into it, nor should any thing be eaten between meals. By such a course of eating, and out-door air, the cure will be expedited one half.

Having treated of the stomach and bowels, the lungs are next to be considered, or how to avoid *taking cold*.

As the alimentary canal includes all from the entrance to the lips, to the exit from the body, throat, stomach, bowels, so from the nostrils, through the wind-pipe, along its various branches, called bronchial tubes, and through them to the little bladders, or air cells, in which they terminate, as the branch of a bush terminates in a bud, or series of buds, all are comprised in one name, "air-passages." The inner lining of these air-passages is a continuous one, and is called the "mucous membrane;" it is very delicate, and in health is always in a moist condition; a thin, glairy fluid is constantly poured out from its sides, to keep the parts lubricated, and is just as essential as oil is to machinery; and like oil in machinery, when it has subserved its purpose, having been used, it passes off and new is supplied, being manufactured from the blood. When this lubricating fluid is thrown out in proper quantities, and is regularly passed off, these parts keep in health; but if too much is



made, or if the natural quantity is not passed off, that is disease. When it comes off regularly in health, it is not much more in appearance than a glairy substance, almost as colorless and thin as water; but when it is retained, or made in unnatural quantities, it is thicker and yellow, such as is thrown from the mouth when we have a cold, or is passed from the nose from the accumulations of a night's repose.

In the author's dollar book on "Consumption," this whole subject is familiarly explained; but it may be sufficient for ordinary practical purposes here to state, briefly, that the first effect of "a cold" is to arrest the free passing away of this lubricating material in its natural proportion and time, and having taken this cold is manifested by different feelings or symptoms, according to the part of the "air-passages" on which it has settled. If the cold settles in the head, we have "running from the nose;" if in the throat, we have hoarseness; if in the wind-

pipe, we have croup ; if in the branches of the wind-pipe, we have "bronchitis;" if in the lungs, we have a "bad cold;" and continuing it is "consumption."

When a person takes a cold it usually manifests itself in the head, and travels downwards to the lungs, and there it fixes itself. But when a particular part of the "air-passages" is by any means "weak," or injured, the cold is determined to that part, by that weakness. If, for example, a public speaker has injured his voice-organs, by their injudicious use, such as vociferation loud and long, or speaking while under the hoarseness of a fresh cold, they are sometimes seriously injured for life, always remain weak, and the first effect of a cold is felt there, in aggravated hoarseness, or hawking, or hemming, or clearing the throat, or by some other sensation sufficiently unpleasant to attract attention to it. If, on the other hand, the lungs have been debilitated, by a confined chest, a

stooping position, a too great in-door life, or sedentary occupation, or by an attack of pleurisy or inflammation of the lungs; whenever such a person takes cold, it manifests itself in the lungs, and there is coughing and large expectoration. If the cold settles in the wind-pipe, as in young children, it is called croup. If in the voice-organs, it is called laryngitis, or throat-ail; if in the branches of the wind-pipe, it is called "bronchitis." It is not important for the general reader to keep these distinctions in view practically, for the means of cure are radically the same, and the cause is the same, to wit, taking cold. For all purposes, it is well to remember that a common cold, a bad cold, bronchitis, catarrh, are words which mean one and the same thing; the word catarrh means a flowing, a running, as, when a man has a cold in the head, there is a running at the nose. When he has a cold in the eyes, the eyes run water. Instead of consuming whole pages in

describing how a cold acts, and why it acts thus on the system, being explained in the book on "Consumption," it is sufficient to know how colds are prevented and cured without medicine.

What is called a common cold, or a bad cold, is always taken in one of two ways: remaining a long time in a chilly state, or in getting cool too soon after being warmed up above the natural heat of the body, either by exercising, clothing, or the fire. The colds taken from remaining still in a chilly condition of body, are the most critically dangerous, are very likely to terminate in death in a few days, either in pleurisy or pneumonia, pleurisy being an inflammation of the sac or bag which envelopes the lungs, and pneumonia being an inflammation of the lungs themselves. In pleurisy, we can not draw a long breath without pain, a stitch in the side; in pneumonia, the expectoration is rusty, that is, blood is mixed with it, giving it a reddish color,

like the rust of iron—these are the broad distinctions. These forms of cold arise from getting the clothing wet without an opportunity of moving about all the time with sufficient activity to keep the circulation in motion, that is, with activity enough to keep off a feeling of chilliness, until the clothing is dried, or a chance for change. If a person is skating, and falls into water, if he hastens out and continues his amusement, or hurries home on foot, he may not take cold at all; but if he sits down, or rides home, a dangerous form of cold is almost inevitable. The same thing arises from sleeping in damp clothing, or in damp beds, or in rooms newly washed or plastered, or writing or reading in a damp room or basement in coolish weather without fire. Many persons have met their deaths by going to sleep near an open window, and a sudden increase of cold or a rain coming up, or a raw wind arising from rain at a distance. Not a few have lost their lives by being

so intently engaged in reading, writing, or sewing, as not to observe that the fire has gone out, or if noticing that it is nearly out, they did not notice their own chilliness, or if they did, they did not stir up the fire, thinking they would get through in a few minutes; but the few minutes became half an hour, an hour, or even more, and when they came to themselves their whole frame was chilled through and through, to awake next morning, with a pain in the throat, inability to speak except in a whisper, a stitch in the side, an oppressive breathing from inflammation of the lungs, to die in a few days. The same results follow from exposure to a cold wind, or draft of air, for a considerable time while in a still condition, as an open window in a carriage, or in a house, by which last, according to Jefferson, Franklin in his infatuation for pure air, took the cold which terminated his life: riding a long time under a feeling of chilliness. This killed Rachel, the actress. To dress insuffi-

ciently, so as to allow a feeling of chilliness in ordinary work or occupation, is often fatal in its consequences. But instead of lumbering up the memory with the multitude of particular modes of taking this dangerous form of cold, it is better to remember the principle, then use the judgment in its application to individual cases. Avoid remaining still in a chilly condition of body. This is most especially necessary in the cold raw winds after rains, particularly in March and November. The great majority of colds and the diseases which they cause or develop, are such as are taken by cooling off too quick after exercise. It is so palpable to any person of the least observation that colds are thus taken, it is not considered necessary to enter into an explanation as to the philosophy of it or as to how it is brought about. It is sufficient for general practical purposes to know the fact, that just as certainly as a person cools off quickly after exercising, so certainly will he take cold.

When there is visible perspiration on the body, especially on the forehead, or any where about the line of the skin and hair, there is extra warmth in the body, and there is danger of taking cold by cooling off too quickly. No rule can be stated as to how long a person must be in cooling off, because the warmer one is, the longer must be the process of cooling. But it is perhaps safe enough to say that a person is cooled off when there is not the slightest perspiration seen on the forehead or felt on it with the hand. Therefore when a person has been exercising, and ceases that exercise, all the present clothing should be allowed to remain on, and if it be fire-time of year, a place near the fire should be secured, away from any draft of air from an open door or window, and there remain until the forehead feels dry with the hand. But if it be at a season when fires are not lighted, it is advised to go to any dry room above ground, close all the windows and doors, and remain



quiet, with all the clothing on with which the exercise was taken. Perhaps our own plan of avoiding a cold almost from one year's end to another may be detailed to greater advantage than by the recital of abstract principles. First as to the time of year when fires are used, if we exercise in-door or out, in cellar or attic, or where there is no fire, without a hat on, as soon as we cease that exercise, we go to the warmest room in the house, get close to the fire, stove, or register, warm our hat, put it on, and wait until we are cooled off sufficiently. If we have taken a walk, we do the same thing, keeping on overcoat and hat for a while, then remove the hat, and with an interval the coat, and later still the shoes or boots, and in case of changing to others, as to slippers, first warm them by holding them over the fire, soles uppermost, so that the heat shall go into the shoe. Sometimes it may save time by putting a live coal into the boot, and shake it about rapidly, being careful that all be

turned out. If india-rubbers have been worn, they should not fail to be removed the first thing after taking a seat.

If it be in the fall and spring, when fires are not made, the kitchen is our favorite place of resort for a few moments immediately after exercise of any kind. Our experiences are that most colds are taken in summer-time, the reason for which perhaps is, that very slight exercise produces such decided perspiration, and the temptation of a cool seat or a pleasant breeze is too great for the prudence of most persons. It is a good rule not to stand still a moment in summer-time out of doors, even if we have walked but a minute or two, but keep moving until a shelter is procured from the slightest draft of air. The wisest and safest plan is to go into the house, shut the windows and doors, keep hat and coat on, and wait until there is less warmth of the body, and in two or three minutes lay off the hat, then open the door or win-

dow, but not sit in the draught of either. When one becomes accustomed to these precautions, it is almost as easy to do right as to do wrong—to be careful as to be careless. It takes a little time, perhaps amounting to half a dozen hours in a year, while those who can't spare the time, and hoot at such old grannyisms, are usually in their graves some twenty-five or thirty years sooner than they ought to be, or which is rather worse, are prematurely diseased, and spend the remainder of a lifetime in unavailing regrets for wasted health.

It is always dangerous to get out of bed and stand on a bare floor in the naked feet. It is dangerous to be waked up out of a sound sleep and go to an open door or window in the night-garments, even in summer-time. It is dangerous at all times, when there is riding and walking to be done, to do the walking first, for the still position necessary on entering a carriage, omnibus, car, or boat favors a speedy chilli-

ness. It is dangerous to undress and get into bed, even in summer, immediately after exercising, or speaking, or singing, or acting, however warm may be the room or bed. It is dangerous to ride on horseback or in a carriage, however close it may be, immediately after exercise of feet, hands, or voice-organs. It is dangerous to change the clothing, although that which is to be put on is warmer, immediately after a walk or other exercise. In this connection it may be stated as a sad truth, that many excellent women, valuable as wives, mothers, and sisters, lose health and life every year by occasional going into the kitchen, to instruct a cook to make pastry, to superintend some particular ironing or washing, or to make pickles, preserves, sweet-cakes, or the like. They become interested, then excited, and, before they know it, are in a great heat, and it not being a daily thing, they soon become fatigued. In this weak and perspiring condition, they are tempted

to the cool yard, or cooler room, or sit down to a meal, or, may be some shopping is to be done, or visit made, and to make one job of it all—every day being considered a clear loss which is not spent at the body-wasting, temper-ruining, blind-making, pestiferous needle—they change their clothing perhaps entire; a sudden chill is the result, not indeed enough, it may be, to attract attention at the time, but an aching of the bones, a stiffness of the joints, a chilliness of the skin, a weariness of the whole body next day, with no appetite, bad taste, headache, watery eyes, bad temper, crusty words, short answers, long complaints, the doctor's gig, a week or month's good-for-nothingness, a long bill, with addition of little "trips" somewhere, altogether paying for as many pies, preserves, gingerbread, and brandied peaches as could be used in the family in five years. These impressively tell two things: the danger of cooling off too soon after exercise, and the folly of a good many of our wives.

They do these things, not because they do not know better, but because they are "obliged to and can't help it." And as no man ever attempts to answer this argument, it is considered unanswerable; and a month or a day or two after convalescence, the same is repeated with variations. Hence doctors get on the blind side of the ladies, live on the fat of the land, and husbands' noses are kept at the grindstone to the end of the chapter.

*Public speakers*, singers, auctioneers, etc., often bring fatal diseases by the improper exercise of the vocal organs, and failing to protect them from cold immediately after. If a man speaks or sings in the air, or even in a house, where there is a current of air passing him, there are two causes of danger in operation. It requires more effort to speak in the open air, or in a draft, as in the hall, or passage, or stairway of a building; that effort debilitates the voice-organs sooner than he is aware, and with that effort and de-

bility there is unnatural heat, while the current of air is constantly conveying the heat away from the body, depriving it of its natural amount, leaving the speaker or singer in the end weakened, exhausted, and if not really chilled, soon becomes so after ceasing the exercise. In all public speaking there is considerable muscular exertion, and always mental and bodily fatigue—sometimes almost exhaustion. The body perspires freely ; it is not unfrequently that the inner garment is wet with perspiration. In this condition the body is chilled by very slight exposures, a very little wind, especially if the person stands still, or rides on horseback, or in a carriage, where there is no opportunity of muscular motion, is sufficient to bring on disease. To neglect the following precautions after exercising the vocal organs in a company, congregation, or other collection of persons, either in a parlor, public building, or in the open air, is suicidal. As soon as the ex-

ercises cease, put on an additional garment, shawl, coat, cloak, or hat, and before leaving the building, especially in fire-time of year, bundle up well, put on gloves, close the mouth, pass out and walk on quickly. When the weather is decidedly cold, or damp, or windy, it is important to remain in the house five or ten minutes after the exercise, so as to allow the body to part with some of its heat, and the perspiration to subside or evaporate. The object of walking is to keep the blood in circulation and prevent a feeling of chilliness. The mouth should be kept closed, so that the cold air shall not pass directly to the throat and voice-organs, but shall be sent through the nose and head around to the throat and lungs, thus allowing it to get a little warmed in its circuitous route, before it reaches the delicate organs of voice. Valuable lives and good men would be saved every year by attention to these things. If a person feels the necessity of talking as he passes



homeward, or if he finds he can not walk fast enough to keep himself warm with the mouth closed, then hold a handkerchief in one hand and place it over the nose and open mouth, not very closely, but so as to leave a little chamber for the mingling of the cold air from without with the warm air just passed. It may surprise any one to notice how much longer he may be kept warm in walking this way than if he talked freely without the above application. We knew a small, frail-looking clergyman, one who preached every night for weeks, if not months, together, and often in the day, in winter, in a densely crowded assembly, and yet, with the above precaution, never had even the slightest hoarseness. He was careful, however, as to another point: he always went to church and returned on foot and alone, so that there could be no temptation to neglect. The late Dr. Miller, that venerable and aged divine, Professor of Ecclesiastical History in the Theological Seminary of Prince-

ton, New-Jersey, while leaving his house to go to the Seminary in company with our brother, then a theological student, asked permission of him, on leaving his house, that he should be excused from "talking on the way," and at the same time placed a handkerchief before his face as above described, which he did not remove until he entered the threshold of the Seminary. The former clergyman especially avoided going with ladies, having found it sometimes prevented him from walking fast enough to keep him from being sufficiently warm. These may seem to some trifling things, and an insufferable bother to attend to so many small matters, but nothing is trifling which saves human life, or averts years of sickness or suffering. The life of a single earnest worker in the ministry, fit for his place by education, piety, and a prudent mind, is worth more to the great world at large than the lives of a dozen senators, governors, or presidents. It is by the

labors of such men that civilized governments stand. They "are the salt of the earth; its preservative power," as a President General once said to the writer, "without religion this government can not stand; we can not do without churches." And, although a poor man, he subscribed five hundred dollars on the spot for the erection of a house of worship.

Many valuable men are prematurely disabled especially in the West, and South-West, in consequence of having to ride a mile or two or twenty, immediately after preaching; they think it to be a necessity. As long as the world stands, and the human constitution is under its present system of laws, this can never be done with impunity, and besides, the assertion that it is "necessary," is impertinent and untrue. Impertinent, because it implies that the Almighty can not carry on the work of his kingdom without sacrificing his most efficient laborers. As to the "necessity" of it, it can not be

necessary that a man should risk his life to be at any place an hour sooner or later. But more, there is a wicked presumption in such conduct, and a mawkish faith besides, in hoping that Providence will in some way or other preserve them from harm, inasmuch as they are about his work.

The days of physical miracles have passed, and we may be very certain that the Almighty is not going to suspend a law of Nature to accommodate a preacher who is an hour behind his time. We can not exactly see the "necessity" for such a transaction. No law of Nature is a "little thing," nor is a violation of it "little." The theft of a pin, and the theft of a thousand dollars, are equally thefts. We many times do little things, subject ourselves to trifling exposures with impunity, but that does not justify us in repeating such a thing deliberately. The reason that harm did not follow in every single case was simply because the effect was counter-

acted by some contingency. A man takes a cold a dozen times, fifty or a hundred times, and it passes off without any striking consequences. The next time he takes a cold he expects it will pass off like the others, but sometimes it does not, it settles on the lungs, and he dies, yet he may have had worse colds before. Our highest wisdom and our only safety is in living up to the laws of our being all the time, habitually, and such are the persons who live to a good old age in health of body, and in that cheerfulness of spirit which is a natural fruit of habitual health.

For a zealous, warm-hearted, efficient minister of the Gospel to be "laid on the shelf," to be incompetent for ministerial labor in the very prime of life, amidst his usefulness, when the fields are already "white to the harvest," and the Macedonian cry, "Come over and help us," echoes from every quarter, like the wail of perishing mortals, is a "burden hard to be borne," even when

incapacitated by causes wholly beyond his control. Charles Sumner, in writing from Aix, says: "It is with a pang unspeakable that I find myself thus arrested in the labors of life, and in the duties of my position. This is harder to bear than the fire. I do not hear of friends engaged in active service without envy." If a laborer for his country thus feels when incapacitated by violence from another's hands, how much more keenly must a laborer, for the great God feel, when he must remain idle, while he sees others "go in and possess the land." Charles Sumner felt it to be a torture greater than of irons heated more than red hot, and applied to his naked flesh, with a view to his restoration, and that even in the service of an earthly master. But a torture how much more intense, must it be to a single-hearted minister of the Gospel, and aggravated to a deeper depth, if his incapacity is the result of his own carelessness!

*Voice-organs.* No experienced traveller or

trainer of a race-horse starts his animal at full speed. He first walks, then trots, then gallops, as the animal thus holds out longer. All the muscles of all men and animals are under the same laws. It is by the movement of a variety of muscles about the throat that we speak. If then a person begins a song, or sermon, or harangue on a high key, he will begin to cough, and hem, and break down most rapidly ; but if the same person begins in a low tone, in a conversational manner, and is at least eight or ten minutes in reaching the powers of his voice, he will speak much longer, and with scarcely appreciable fatigue. There is no need of commencing a sermon on a high key. A congregation instinctively adapts itself to the tone of the speaker, while their very effort at quietness favors their attention to the subject.

A judge on the bench does not screech when he gives an opinion, which consigns a fellow-man to a prison or a gibbet. The importance

of the occasion produces an awe that stills every movement, silences every tongue, and makes the heart almost cease its beating. But greater interests than these are at stake when the minister of heaven stands up in the sacred desk, an ambassador from God as to things immortal. But he loses much of these advantages if he merely raves. Besides, in beginning boisterously he shoots off ahead of his hearers; they are not in sympathy with him, and the effect is to a measure lost. We should see daily much larger results from a preached gospel if ministers could begin their services in a low tone, gradually increasing it, and then warm up more in unison with the people, it being always understood that the speaker has first thoroughly mastered his subject, has a distinct object before his mind, his heart "bound up" in the accomplishment of the object, with a feeling of deep and affectionate responsibility, in case that object is not accomplished from shortcomings of his own.



It is certainly a fact, that a man speaks with ease and effectiveness in proportion to his comprehension of his subject, and his interest in its promotion. It is said of one of the profoundest theologians and effective preachers of a past age, that he spoke in a soft, slow, and low voice—the stillness made it awful, yet every hearer heard, while the waves of his eloquence swept across every heart. It is true he had a great mind to back him. We can not say how mediocrity would fare in the premises.

It is believed that an immeasurable amount of sickness, disease, and the weary suffering of weeks and months would be averted from multitudes every year, if the habitual precaution were taken in weather even moderately cold, to close the mouth and breathe through the nose on going into a cooler atmosphere, and walking briskly for a very few minutes, until the circulation has a little quickened, so as to get the blood started outwards, and gain momentum enough

to resist the tendencies of the cold without, to drive it inward, and clog the machinery of life.

This is a very little thing to remember, and an act very easily performed; while the omission of it, especially in coming out of a crowded apartment, warm to perspiration, and passing directly into a cold, raw, chilly atmosphere, brings death to many. But our recklessness of health does not allow us to hope, that any considerable number of persons will take the trifling precaution which has been suggested.

All know the advantages of a well-developed chest, that full-breasted persons have a better chance for long life than the narrow-chested. It is almost an intuitive truth to persons of even moderate understanding and observation, hence we will not stop to explain or prove it.

It must occur to the reader too, that whatever tends to cause full deep breaths, promotes the development of the chest; hence a man is benefited every time he draws a long deep breath,

as it keeps the little air-bladders of the lungs, amounting to millions, distended, so that the next breath of air gets down to them more and more easily; hence it is, as our observations teach us, that persons who are out of doors a great deal, working, lifting, climbing, and the like, are more healthy, and not near so liable to die of consumption. When a man runs after an ox, or horse, or truant pig, he draws long breaths; he precedes the lifting of a heavy weight by a long breath; in one way or another—an out-door worker is constantly drawing long breaths; and, what is more, they are breaths of good, pure, life-giving air, and he dies an old man.

On the other hand, they who live in-doors, and the multitude who loll and lounge about on cushioned seats, in rocking-chairs, and on sofas, draw their long breath about once in twenty-four hours, when they gape for sleepiness at bed-time; and it is the sedentary, the

idle, the in-door people, who perish by consumption by scores of thousands.

To obviate this, it has been advised to spend a few minutes, night and morning, in drawing deep long breaths; this is certainly useful, but nine out of ten will vote it a "bore," after a few trials, and discontinue it. A well-ordered gymnasium under the direction of a competent person, a good physiologist, is greatly better. But in cities and large towns only are these public conveniences, and even there it is expensive, at least so considered by the many. Five or ten dollars is counted a large sum, for three or six months' privileges of a gymnasium for the preservation of health, or even for averting a plainly threatened disease; yet that much, more or less, with the same class of persons, in the price of a coat, or dress, or a carpet, would be declared "of no consequence whatever."

We owe no duty to such of proposing inex-

pensive substitutes, but for the greater multitude, to whom the gymnasium is an inaccessible institution, and that other large class of weary workers for daily bread, and whose willing, uncomplaining toil barely supplies that, we earnestly recommend two things; one of which will not cost an hour's time in a year, that is, when an opportunity is presented of ascending a hill or a pair of stairs of one step, fifty, or five hundred, shut the mouth and "run with all your might," the effect of which is, we start with drawing in a breath which is kept there, and getting warmer and warmer in the lungs, it expands every instant, and distends the lungs immensely, so that, when we reach the top of the stairs, we are impelled not to draw in more air, but first to let out what is already there in its heated and expanded condition; the next instant, and what a long, deep, willing, and sweet draught do we take in of the delicious beverage, and how it goes to the very bottom of the lungs,

washing out every obstruction, cleansing them of every impurity.

In the third, fifth, and sixth stories of the working apartments of a large class of persons in cities, what an easy and costless means of health is presented, and could be taken advantage of, without any loss of time, and with positive benefits; as the higher apartments have purer air, there are advantages in this, beyond what he has who works on the ground. But there are thousands whose means do not command a two-story house, and an unfortunate few who grope in cellars, live in a grave long years before they tenant it. To such we advise: select some retired spot in the woods, and practise running once, twice, or thrice a day, before meals, with the mouth shut, a short distance, "there and back," say ten yards the first time, increasing a yard or two a day, until running thus a hundred yards and back, two or three times a day. The result will

be that in a reasonable time, if the person is not "too far gone," in disease, the whole distance will be passed with greater ease than was the first rod; and with that ability there will be an increased vitality, an increased development of chest, with corresponding advantages.

But there are some to whom a "race-course" of the kind described is not possible—to all women, and to persons in cities—nor have they the privilege of an up-stairs, or a gymnasium even. These need not be discouraged; there is hope for them, for a valuable means is in their power, only if they do not lack the determination to employ it. Get a common India-rubber life-preserver, and let the person practice distending it as much as possible with one breath; then empty it, and distend again as far as possible with one breath. Do this half a dozen times on each occasion, thrice a day, and the certain development of the lungs may be measured by the increased distension of the life-preserver at each single breath.

The one great essential principle running through all this is increased development of chest, a capacity for taking in more air, the advantages of which we will not insult the reader by an attempt to prove. If an India-rubber life-preserver can not be had, take one or more hog or ox-bladders. The water which one of these contains can be measured in pints. A man who, in good health, is about five feet eight inches high, ought to expire—that is, breathe or give out, at each full breath, six pints of air, that is, about two hundred and forty cubic inches; women some ten per cent less, and eight cubic inches more or less for every inch taller or lower. This at least seems to be the ratio approved of by the scientific medical men of England, the general rule being, that the amount of lungs required is according to the height of the body, not according to the circumference of the chest, as would seem “reasonable” at first sight; yet if we stop to think a moment, we will recol-



lect that fat men do not run as well as lean, that slim chargers win the race.

It is of vast importance to keep in mind that consumption does not begin until for a long time, generally for a year or more, the lungs have been failing to work fully and freely, gradually declining until a few stairs can not be ascended without a noticeable shortness of breath. If men could only be induced to make a note of these things, and act wisely in reference to them by placing themselves systematically and implicitly under the care of an intelligent and conscientious physician, there can not be a shadow of a doubt that the deaths by consumption would soon be diminished one half. But the great misfortune is, we are loth to believe an unwelcome truth, and do not wake up to the danger until death is knocking at the door! The "ever youthful Palmerston," at seventy years of age, held in his hands the reins of empires, and yet found time to ride fifteen or twenty

miles, on horseback, a day. Multitudes who have nothing to do, as well as "nothing to wear," but govern themselves, if they do that, "haven't time" to take an hour's daily ride on horseback. To cut the subject short, a trot or a gallop in the saddle, for an hour or two once or twice a day, sun or snow, rain or shine, winter and summer, would be the life, literally the life, of many excellent persons. We hope intensely and desire that the day may not be far distant, when the manly and the queenly art of graceful horseback-riding shall be considered an essential part of the education of every young man and woman; that it shall be considered an effeminacy for a youth to be lolling about in a carriage, and that all wheeled vehicles, except for the old and prematurely incapacitated, shall be turned over into the river. Might as well swing on a gate, or sit on a see-saw, as ride in a carriage for purposes of health, and in some respects it would be better, for the gate or

the plank would give a little sun-light, a breath of pure air, while the luxurious carriage excludes both. The better class of parents in large cities have no excuse for neglecting to have their sons and daughters educated to ride with science, grace, and safety. A great difficulty in sedentary persons, in following any plan of exercise, is, that they go at it too violently, and are soon wearied; while estimating the advantages of exercise to be proportional to the fatigue occasioned, they continue it until they are "fagged out," until they can scarcely "put one foot before another." One of the chief advantages of horseback-riding is, that it allows one to be out a long time without fatigue, while every instant different muscles are moved in adapting the body to the changing relations which it bears to the horse; and all these motions are without felt effort, and yet, being continuous for an hour or more, amount to a great deal.

In all forms of exercise, the rule should be, especially to sedentary persons, to stop short of decided fatigue, because when that point is exceeded, exercise is destructive—material is worked off before it has subserved its purpose, and many of the elements of repair are destroyed before the instant of their becoming a part of the living animal structure, and thus a double loss occurs to the system. In addition, the body, which is in a state of exhaustion, is doubly susceptible to cold, as well as to impressions from the general causes of disease. A fact will illustrate a principle of very extensive application. More than a quarter of a century ago, we knew a woman, the widow of a deceased missionary, who, in her mission of mercy to the sick and poor, often returned to the bounteous mansion of her uncle, a retired Carolinian merchant, late in the night, after long rides on horseback, going from house to house. She had been accustomed to this for years, but on one

occasion, having spent a night with a sick person, and the whole of the subsequent day, she started home near sun-down. Her way skirted a prairie on the one hand, and the *Mare Croche*, or "crooked sea," on the other. It was a long lake, covered with the rank and decaying vegetation of the season. Before she reached the house, the chill of a fall evening had made its impression on the system; in half an hour more she reached home to leave it no more in life, for she died the following week of "congestive fever." She had performed that journey very many times previously, and at the same time of day and year, but never before under the combination of great bodily debility and mental tension.

One of the disadvantages of city life, is the want of facilities for exercise beyond mere walking; in the country there is a greater variety, as chopping, sawing, plowing, hunting, etc., but failing to enter on these exercises in moderation, exhaustion re-

sults in a few moments ; then there is a sitting down to rest in a cellar, or in a draft of air ; the results are the same—a sudden cooling off, and next day a soreness all over, the joints are stiff, and there is a feeling as if a man had been pounded in a bag.

Sedentary persons should work by the day, and not by the job. They should rather see how long they can work, and how little they can do, than to know how much they can do in a short time ; their object should be to exercise, not work. In using the saw the strength should not be expended in bearing upon it but a very little beyond its own weight, and in chopping, the axe should be allowed to fall with but little more than its own gravity ; thus the strength is husbanded in both cases. As much work will not be done in a short time, but more will be done in proportion in the course of several hours, with nothing like the same exhaustion in the end. The object of exercise, in all cases, to

the sedentary, is two-fold. First, to work off, to push out from the body all that is foreign, old, and useless; second, to replace these with strong, well-made particles, thus keeping the system clean of all rubbish, and replenishing it with what is new and perfect. The wonderful difference may be seen in an overworked animal or man, compared with those who work undriven by the lash of oppression, of greed, or of ignorance. It may be incidentally remarked here, and it contains a great practical truth, the less a man eats to a certain limit, the less he has to work off; hence those who eat little and work little, can study quite as much and as advantageously as those who eat a great deal, and in order to get rid of their surplusage, have either to spend a large share of their time in working, or in washing or scrubbing it off with hard flesh-brushes. That is to say, for the few minutes' pleasure of the passage of food down the throat, repeated two or three hours a day,

hours of otherwise unrequited exercise have to be gone through, or dancing under cold shower-baths, or the purgatorial application of hair-gloves or bristle-brushes. If literary men would drink only water, and eat one half less, they could well afford to dispense with the fruitless exercises and penances just referred to. There is in truth little or no imperative need to literary men, as generally situated in this country, for any set forms and hours of exercise, if they would live temperately—that is, drink water only, and eat but twice in twenty-four hours, confining themselves to fruits and vegetables, and bread, with flesh or fish only at one meal.

John Bunyan was twelve years in Bedford jail, wrote an immortal work, and had reasonable health the meanwhile. A most extraordinary case is mentioned in "Bronchitis and Kindred Diseases," page 77, of a nobleman, for some state offense being confined fifteen years in a dungeon so dark that reading was impossible,



the only words spoken to him from without during that whole time being after several years had passed, those of the turnkey, who opening the rusty-hinged door, said: "‘By order of his imperial majesty, you are informed that one year ago to-day your wife died,’ and the door was shut; I heard no more. They had but flung this great agony upon me, and left me alone with it." In this case there was no special ill-health.

One of the Beecher daughters states in a published letter that she visited a prisoner in a European dungeon. He was confined by a chain to a stone floor. It was only long enough to allow him to make two or three steps, and although he had been there a sufficient time to make a visible indentation in the solid rock where the feet touched in their few steps, it does not appear by the narrative, if remembered rightly, that there was any special sickness. It has long been remarked that paupers who do not work, often live to a great age. The reason in all

these cases is, that the persons referred to lived on prisoners' fare, which is not only in such cases of plainest quality, but in quantity is merely enough by close calculation, to supply the actual wants of the system. To such people food is weighed and measured with scrupulous exactness, because an ounce or two over, repeated twice a day, and to a thousand persons in one prison makes a large amount, and while government is not very particular to see to it that the stipulated quantity is given, the contractors are not likely to have an enlarged charity for prisoners. In this view of the case, a man who has to walk or ride miles and hours every day for exercise, works for meaner wages than any laborer in the land, for the latter does get something for his work ; although but little, it is substantial, and getting something, he works with an interest which helps him labor with some comfort. But the work of a mere exerciser is a perfect bore, it is an insufferable drudge, the only compensation

being, he can eat a little more, or with a better relish. He works hard for an appetite. The scullion gets paid in coin, and has the appetite thrown in. Surely this is a world of compensations in the long run, and if there be any preponderance, the scales lean to the moderate workers.

As suggestive to reflective persons, the author states a simple fact in reference to himself. When he has an article or a book to write in a limited time, he does not exercise at all; goes to bed sooner, gets up later, and diminishes the amount of food one third, and is ready to write as early in the morning as there is natural light to see with perfect ease. The rapidity and readiness with which the brain and fingers work is amazing, as compared with full eating, stimulating drinks, with forced exercise, and night study. Every reader would do well to try it fairly and persistently.

Sleep is the great renovator of brain and body.

It is wholly unnecessary to waste time in proving this.

We need an hour's more sleep in winter than in summer. The sleeping apartment should be the second story, and as much higher as convenient, because, the higher the purer is the atmosphere. It should be the driest, lightest, cleanest, and most roomy in the whole building; but if there is another room, the windows of which face the south, so as to get the warmest sun during the day, it should be preferred. There should be no carpet or other covering to the floor of a chamber, beyond a strip at the bedside. Carpets were the invention of laziness, the twin sister of filth. They save the labor of the servant, and waste the health of the master and the whole family. There should be no curtain to a bed beyond a mosquito-bar, when such an article is indispensable. It has been stated that a canary-bird, hung up in its cage within a curtained bed, where two persons slept,

was found dead next morning, the reason for such a fact being that the air within was soon consumed by the sleepers, with but little chance of renewal from without, and there was not nutriment left to sustain the life of a bird. Human beings will not die so soon by sleeping in curtained beds, but they will die as certainly, and prematurely. There should be no garments in the sleeping-room except those worn by the sleepers during the day-time, and each one of them should be hung up by itself, so as to have a most thorough drying and ventilation for morning use again. Clothing collects dust, a breath of wind disturbs it, to be taken into the air-passages. There should be no unnecessary furniture in a bed-chamber, for it takes up room, and does that much to impede a proper circulation of air. A gallon of air is said to be consumed every minute by a grown person in health, that is, the nutritious, the life-giving properties are taken from it; hence, a hog'shead.

of fresh air is needed every hour ; hence, by this calculation each sleeper should have a room twelve feet long, twelve feet broad, or equal to that, and of good height. If smaller, it should be well adapted to purposes of ventilation, the fire-place being always kept open, and a window or door partly so, but arranged that the sleeper shall not be in the draft. It should be remembered that a room is cooler at the floor than the ceiling. There is a difference of several degrees. If a person could re-breathe his own breath, without any mixture of other air, he would die by suffocation in less than five minutes, because when a breath of air is thrown out of the lungs it has parted with all its life-giving properties, and is of a different nature, called carbonic acid gas. The very same kind of air precisely, kills persons who go down into wells sometimes, or suffocates them when they go to sleep in a close room where charcoal is burning. This carbonic acid gas is so heavy that it can be

poured out of a cup on a burning candle, and will extinguish it in a minute. It will just as certainly go to the floor as water will if poured out; hence the nearer the floor we sleep the cooler it is, and the more unhealthy.

If we sleep in a close room, especially in winter-time, without fire, we wake up in the morning and perceive nothing disagreeable in the atmosphere of it, but if we go out of doors, move about freely, and return in half an hour, the difference is so striking as almost to make one sick.

*Baths and bathing* merit some notice, especially as of late years extravagant ideas have been propagated by that larger class of persons which takes but one view of a subject, hence is always running into extremes. It is not worth while to engage in an argument. Some known facts will be stated. No considerable number of persons in any nation on the face of the earth habitually bathe every day. A sufficient reason

for it is that the masses of "Eastern nations," about which such frequent reference is made, are too poor to afford the facilities for daily bathing, and if they had them, they are too lazy, or too indifferent to attend to it. Besides, if they did, they are with individual exceptions here and there so filthy in their personal habits that daily bathing would be scarcely sufficient to keep them bearably clean. A good washing all over, once a week with warm water, soap, and a reasonably stiff brush, in a room of seventy degrees, the water being ten or fifteen warmer, is amply sufficient for sedentary and literary persons. The whole surface of the body should be rapidly and vigorously rubbed with both hands on retiring and rising for two or more minutes, and the same on each occasion for getting out of bed during the night, which by the way is specially promotive of sleep until morning.

It is known that if soap and warm water are



used too much, the outer skin is washed away, and the body is proportionately left without its natural covering; hence, such persons are constantly taking cold. Whether cold or warm water is used with soap, the outer skin is, as it were, eaten away. There is a natural oil, or rather a substance slightly oily, which constantly exudes from a healthy body, and for two reasons, partly because it brings out with it matters which are of no further use to the system, and secondly, because Nature, being economical in all her operations, has made this fluid capable of subserving an indispensable purpose in its exit, it lubricates the skin, keeps it at that softness which makes the cheek of infancy and youthful beauty so delicious to the touch. Philosophers tell us that the human skin is a series of scales, precisely like those of the fish, only smaller, and as in the fish, the scales move on each other at every the slightest move of the body, as a hinge; so like a hinge they require a lubricating material,

just such as we know the fish to be most abundantly supplied with. If that lubricating material were washed off, we know that the fish could not swim long, and must die, for the scales would not move on each other easily, but would grate, and to grate is to wear out, just as in the hinge. Travellers confirm each other in stating that the natives of hot countries resort to artificial modes of lubrication; they oil themselves all over, as a means of protection against the sun, and find it a cooling process. We, more stupid than the savage, propose to improve on Nature by washing off what little lubricating material she provides for our well-being. We certainly have not yet seen the first healthy man who bathed daily, unless he was healthy before he began. Perhaps the reader's experience will be the same if he subjects the witness to a close cross-examination, being specially careful to inquire in any given instance, if with the beginning of bathing in any claimed case there has

not been some other change, either in the habits or connections of the person, or a change in the season, as we all improve in health on the approach of cold weather.

The day-laborer is misled when told that he ought to wash himself all over every night, and will certainly live longer by going to bed six nights out of seven in all his dust and grime, because it requires great care to avoid taking cold in connection with bathing, when the body is in that exhausted condition which follows a day of hard work. The human body is so constituted that the day-laborer, by the muscular motions incident to his toil, pushes out the refuse of the system to an extent commensurate with the daily need, as witness the animal creation, as witness the immense multitude of laborers who have died at a good age, and never averaged a washing of the whole body once a month. What might have resulted to them and to their posterity from more frequent ablution, is mere

conjecture, and would favor one side as much as the other. "Might" is no argument. They lived long without bathing, except on occasions, with considerable intervals, that is a broad fact.

*Pain.*—Among the multitudinous evidences of the kindly wisdom of the great Father of us all, is the institution of PAIN. It is the faithful sentinel of life. It never utters a false alarm, raises no useless cry, and never fails of duty done. It tells early, and with increasing earnestness, of injury done, of danger threatened. If we but heeded wisely this kindly call, always, and with the same promptness with which it was given, Death would have but a tithe of premature victims from ordinary diseases, in comparison with what he now has. The intelligent and faithful engineer at the very first instant of any irregularity whatever in the machinery which he soon learns to look upon with pride, and even with a species of attachment, shuts off the steam, and then leisurely examines what is the

matter. If on the very first instant of observed pain, however slight, and in whatever part of the body, we were to stop absolutely all supplies whatever, whether as to food or drink, half the doctors in the land would have to crack rock or pick oakum for a living within a twelve-month. But they need not be alarmed in the slightest, that their occupation may be gone in the present generation. It will be fully an age before even the so-called "intelligent" will practise these precautions in numbers sufficiently large to turn the current of habit in a safe direction, by preferring sentiment to appetite, by elevating the mind at the expense of the body, by preferring mental delight to animal passions. Pain gives note of harm thus: All pain is in the disturbance of the nerves. These nerves are so thickly distributed over the body, that the point of a pin can not be put down without some nerve crying out. The blood-vessels are equally thick, for whenever pricked, blood comes. In truth, there is no

nerve without an accompanying blood-vessel. Pain is the result of pressure on a nerve, the general rule being, the harder the pressure or the larger the nerve, the greater the pain. The pains of the body, aside at least from accidents from without, are from pressure of the blood. When a blood-vessel is only as full as natural, there is no unusual pressure; hence no pain, because it does not intrude on the room of its neighbor nerve. Therefore, pain arises from a blood-vessel being fuller than it ought to be, which by the increased distension which that unnatural fullness occasions, presses on an adjoining nerve, and it at once "complains," and calls for relief. But what makes these blood-vessels fuller than they ought to be? It is because the blood does not flow along them as fast as it ought to do? What makes it sluggish? It is because the parts have not the strength to pass it along, because the blood is impure, has in it elements which do not belong to it; hence it must be

thicker than natural, and being thicker, requires more force to pass it along, just as water is poured out or forced along a tube easier than tar. But what makes the blood impure? We all know that when the blood is impure we are not well. We know further, that in some forms of disease the blood is so thick that it will not flow. Hence it is that in what are called congestive fevers, low fevers, typhoid fever, yellow fever, the blood stagnates every where, and there is pain every where, or the brain is so oppressed by the stagnation that it can not feel, the man has no pain, and either feels perfectly easy, and can not be made to believe that he is going to die, as in some forms of cholera, or is in such a stupor as in aggravated forms of fever, that he notices nothing, and dies without knowing it.

The blood is made impure by

First. Breathing an impure air.

Second. By eating too much.

Third. By taking cold.

But from whatever cause the blood becomes impure, the result is the same, accumulation in some part of the body, and that gives pain. If then, there is pain in any part of the body, it is because there is more blood there than there ought to be, and our common-sense teaches us that the very first step should be to at least add no more blood to the already too large quantity, and also to use means to diminish it. The only source of supply of blood is in what we eat; so every mouthful of food a man swallows when in pain has its essence extracted from it to be converted into more blood, and hence tends to increase the pain in violence or in protractedness. It is plain then, that in all human sufferings, the very first step to be taken at the outset is to cut off the supplies of blood, by ceasing to eat. Hence it is that instinct leads all animals to refuse food when in pain. If we knew no reason for this, it should have been a practical hint to man to do the same, but more brutal than the brutes



which perish, he refuses to practise this self-denial, and in multitudes of instances, perishes in this his folly. Generally, in pain Nature sooner or later takes away the desire for food; but if men could only be induced to anticipate her action, an incalculable amount of human suffering would be prevented, and the force of an ailment would be broken in a day, which otherwise hangs around the system for weeks and months, and sometimes for life. An apt illustration of this is found in a common cold. Almost every observant person has some feeling or indication that tells him he has taken a cold within a very few hours of its occurrence. If such a person were instantly to cease eating, not swallowing an atom of food for thirty-six hours, and were to continue his occupation actively, and especially if an out-door one, drinking as much cold water as he could possibly desire; or if on the other hand, still eating nothing, he should go to bed in a warm room, wrap up well, and

drink hot tea of any kind—the latter plan is most certain—he would “break up” the cold almost infallibly, however “bad” a one it might have been, in the course of a day or two. If he does not do this, but hopes that it will pass away of itself, as many other colds have done, and gratifies his appetite, which it may be is rather increased on the occurrence of a cold for the first day or two, and if not actually increased, the man eats more, because he begins to feel uncomfortable, and the process of eating is a diversion, and even a temporary alleviation of the discomfort, the result is, the cold does not pass away; on the contrary, what has been eaten since the cold was taken has added to the difficulty, by adding that much more blood to the body, making it thicker and more impure, and as out of this blood the “phlegm” is made which has to be expectorated or coughed up, every mouthful of food a man has swallowed, after the first onset of a cold is converted into a proportionate

quantity of phlegm, sometimes to be brought away by the most harassing cough. By this time, too, the appetite is gone, he not only can not eat, but must remain in discomfort, if not actual suffering, unfit for business or any thing else for about two weeks, that being the usual "term" of a bad cold, which term nothing will shorten, any more than we can shorten an attack of measles, mumps, or other ailment which has a "course" to run. This illustration of the point in question is not only valuable in that direction, but is of such general application over the land, that we wish it could be published in every newspaper and magazine in the civilized world.

The reader will bear in mind, that we brought in this statement in reference to "bad colds" to show that the force of an ailment is broken by at once ceasing to eat, the result being directly to prevent an increase of blood by cutting off the supply of food, out of which the blood is

made, as the watchful engineer instantly cuts off the supply of steam when he notices any thing amiss in the machinery. And as in a beautifully working machine every instant adds to the injury when any thing is wrong, so in the human mechanism, if there is pain, or even discomfort, each mouthful of food taken afterwards only adds to it, until the proper repair or adjustment is made.

And this brings us to the consideration of that most wonderful of all the wonders in connection with the great mystery of life, not only its preservation, its continuance of itself, as it were, when the body is in health, but in its capabilities of self-restoration when invaded by disaster. All human machines have this limit, that when worn out, or disarranged, or actually injured, a power equal to that which made them first must be brought into requisition to put them in full motion again. But the human machine, infinitely more wonderful than them all, repairs its own wearings-out at the very time

that it does its own legitimate work, and when by any means it is injured, and disease attacks it, it possesses within itself what physicians love to style the "*vis medicatrix Naturæ*," that is, the power of Nature to cure herself, and she sets about it as follows: Pain gives warning that something is wrong. Appetite is sooner or later taken away, and no more blood, the immediate cause of pain, is made. With all the power left, Nature works off the surplus blood, as the engineer not only cuts off the supply of steam, but works off what is already on. Hence every moment, by Nature's process, the cause of the difficulty is more nearly removed, for every second the supply of blood, the amount of blood in the system, is diminishing. But how? It has been just stated, that by ceasing to eat, the amount is not increased; but there are various workshops in the body—doctors call them "glands;" these workshops are constantly consuming the raw material, blood. In the

eyes they make tears; hence, every tear-drop in pain is a medicine, hence, children who cry a great deal in sickness are most apt to get well; it is the child that does not cry in disease that is certain to die. Thus it is that children cry so readily and so freely on the slightest injury. They can not bear much; Nature knows it, as it were, and sends prompt and abundant relief in instant and copious tears. Reader, if your child is injured, never hush it up, either by persuasion or command; it is God's medicine for it, and you commit a crime against your Maker and your offspring to thwart the plan of relief. The great brain is a gland. In severe sorrow blood collects there and oppresses it; and through it, the same oppression, we know not how, nor need we, weighs down the spirits. The eye derives all its power from the brain, hence trouble and tears are in close connection. It is they who can not weep in severest troubles who go to the mad-house or a premature grave. Hence, tears

are a medicine which does us all good. Too great joy has cut off life in a moment; it gives what we call the hysterical laugh, but the laugh which brings tears to the eyes, that is safe, for great joy, like great grief, has too much blood in the brain, and tears bring relief to both. But not to mention all the glands, all the manufactories of the body in detail, there is the nose, working in unison with the eyes, especially in sorrow. Then the greatest of all the manufactories that consume blood, are the kidneys and the liver. Hence, in some forms of disease, whole pints and pounds of urine are passed in a few hours, bringing wonderful relief in almost all forms of sickness. On the other hand, in any sickness, when water ceases to pass, death inevitably follows. A remarkable example of this is found in the dreadful cholera, for there is no hope of restoration until the urine begins to flow; so also in excruciating forms of asthma. These workshops of the body are always in ope-

ration; hence they are constantly diminishing the amount of blood in the body, and when, in connection with these, the most extensive gland of all is in operation, the skin, in making perspiration, commonly called sweat, the diminution of blood is very rapid, and perspiration gives almost instantaneous relief. It is when we can not perspire that fever burns us up, closes all the "pores," and we die. Even savages have observed that "sweating" gave relief in disease, and their rude attempts to produce an imitation of it, in steaming their sick, is the main reliance of many tribes in all forms of disease and bodily suffering. Hence, the "old woman's" remedy, "a good sweat," as it is jestingly termed, is the wisest and safest application in all nature.

It is precisely for the reason that perspiration so largely and so directly is curative of disease, that exercise, the world over, is considered an important remedial means, for it excites perspiration, and more, the "motive power" of every



gland, every manufactory in the body, is muscular exercise, for the muscles are so arranged, that their motion imparts motion to the glands of the body. Hence, as to those who do not exercise much, their internal manufactories work slowly and feebly; hence, do not get rid of the raw material fast enough, and the system is overstocked with it; there is too much blood, and such people are never well. Hence, lazy people are either fat, fleshy, or dropsical. They had good constitutions, a good working machinery; it worked almost of itself when it had any thing to do, and it always had a plenty, for such people do not fail to eat abundantly, and the raw material being worked up, what will be done with the product? They will not move about enough to work it off, so Nature begins to stow it away in what is called the cellular system, just under the skin. Some are so puffed up in this way, that the skin is described as being "tight as a drum." But Nature will not endure an outrage

long, and whether the tightness or puffiness is from bread or brandy, the result is the same. There is a general "turn out." Stomach won't work, and they have no appetite; liver won't work, and there is sickness at stomach; bowels won't work, and food "runs right through," and there is wasting diarrhoea, or it won't pass at all, and there is destructive constipation; the skin won't work, and it is dry and all on fire with consuming fevers. Hence, those who begin to be always "tight," soon die, inevitably!

Hence, while exercise tends to abate disease under all circumstances, physicians recommend it to be taken in the open air, in order to produce more immediate effects, because the lungs are an immense consumer of the raw material, the blood of the body, for a breath of air is taken into them perfectly light and pure, and comes out the next moment so laden with the impurities which it took from the blood that it is a perfect stench, as we all know, and in addition,

instead of being so light that it keeps itself on the wing before it is breathed into the lungs, yet, a moment after, it comes out so heavy that it would fall on the ground by its own weight, and would kill every living thing that breathed it, were it not that God has made us in so much wise mercy that he has ordered it that the corruption-loaded breath should come from the body warm, almost hot, and as warm air is always lighter than cool air, instead of falling down where we would breathe it again to our instant and certain destruction, it flies rapidly above our heads, and goes to regions where no animal life is for it to destroy, to return to the lower world no more until it has been rendered perfectly pure again in the laboratory of the skies.

And these are precisely the reasons that both men and animals left to die, by reason of the perfectly hopeless nature of their wounds, at least in our estimation, do recover in multitudes of instances, to our great marvel, if they are only

let alone, out of doors. It certainly is not necessary to give any examples of this, for most persons can readily call them to mind either from their own observation, or from their reading. Nature often wonderfully cures under all the advantages of rest, air, and abstinence, as witness the horrible wounds received on the battle-field by the poor soldier, who left under the open sky to eke out his agony, yet recovers; as witness also the terrible inflictions of remorseless savages on frontier adventurers of another age, who after having been hacked, and hewed, and scalped, have "come to," to crawl to some friendly spring to allay the mortal thirst, and then for food to dig with lacerated fingers for sapless roots, or pick the grass-green berries, or chew some bitter twig or half-dried leaf, and at length to live and tell for the thousandth time of hairbreadth escapes from savage foes, enough to make one's hair to stand on end.

But even with no better air than that of a

prison, under oppressions and tyrannies enough to make a wise man mad, men and women have recovered from tortures, the recital of which are enough to curdle the blood and blench the face in anger, recovered we say, when the hard-hearted wretches who caused their tortures had rather they had died. Recovered! How? Great Nature was their doctor. Recovered on scantiest fare, or on food so unsavory as to make it hateful. One case only in illustration, giving a chance however, to render more immortal the name of a patriot and a scholar; for this morning's paper announces the death of Professor Foresti to have occurred in Genoa, holding the consular office from the freest government on earth. Twenty years of this life were spent in the dungeons of tyrants, fourteen of which consecutively, and yet he lived to a good age. He relates that goaded to desperation, and waiting for death thirty-seven years ago, a death which might come in an instant, at any step, for he

was passing under a guard of soldiers through the long line of magnificent rooms of the ducal palace leading to the famous Bridge of Sighs, through which many a prisoner had passed before in wonder, whether to the bosom of his family, to the wheel, the gallows, or the stake, and while wondering thus, stepped on a treacherous trap, to be let down into wells, whose sides were studded with iron points or keen knife-blades, to receive and gash the affrighted wretch in his headlong passage to the bottom, there to meet with the bones and half-rotted flesh of those who had perished thus long months or years ago, and with later victims may be, who had not yet gasped out life's latest breath ; not knowing but that such a fate might be his within the very next hour, the very next five minutes, he stabbed himself in frenzy, but not skillfully, for it was so fiercely done that he was only a wounded man ; then seizing a bottle he broke it to pieces, crunched the glass of it in his mouth

and swallowed it, in hopes thus to make death sure ; but living still, he gathered up the pieces, and severed artery after artery, until there was not strength to sever another ; and then all in his gore he was sent back to his prison ; a plank, a mattress, and a blanket were all the bed for him in that low, noisome, one-windowed, double-barred dungeon ; an iron chair, an earthen jug. His bill of fare for breakfast was broth made of burnt flour, and bacon put in warm water. Supper was the same. Dinner, a dumpling, a morsel of bread, and a piece of meat, little indeed, but so foul as to produce vomiting, and all served in a dirty, dusty, iron vessel, and to be eaten with the fingers. But in spite of all, Nature cured Foresti, to die as we just said, thirty-seven years later, in the year of grace, 1858. In this, as in countless other cases, where persons have recovered from conditions perfectly desperate, and that too under circumstances of utter abandonment as to nursing, the principles

of Nature's cure are two-fold, stopping the supply of food, hence of blood, and getting rid of a large portion of the surplus of blood which was there before. The same "Principles of Practice," are taught in Nature's medical university to-day as were taught ages ago, and their efficacy does not fail or change with time, nor will they ever. It is the panacea for countless millions of human ills. But men will not patronize her. She is never called in except for the dire necessity of poverty and utter friendlessness combined, for if the poor wretch has one single solitary friend on earth left, and that friend's treasure amounts, when all is told, to ten mills, that will be expended in the purchase of "something to take." If the invalid is in higher life, in oceans of plenty, misplaced affection shows itself in ceaseless teasings to "eat something," and luxuries and rarities are hunted up from all creation, to tempt the appetite, to bribe Nature; but Nature can not be bribed, and when persuasion



fails, force is resorted to, and often the last prayer on earth is, as was said to be Washington's, "Let me die in peace!"

The saying of our grandmother, made to us before our "teens," we believe, comprises a whole book, "You will be getting well, as soon as you can eat with a decided relish a dish of fat bacon and cabbage;" and we here append a saying of our own to persons who are not well: "Eat not an atom unless you feel like it, for nothing, and for nobody." As soon as Nature needs refreshment from food, she will call for it in tones not to be easily resisted. Food eaten without an appetite makes no good blood, gives no solid strength, but is always an oppression and a burden to the system. It never strengthens. It always debilitates.

A COMMON COLD is one of the most frequent causes of impure blood. It may be well to explain how. Simply thus: All know that the effect of a cold is to make us

chilly, that is, it makes the skin cold, the hands and feet cold. Cold contracts. It contracts, closes up the pores of the skin ; hence, the millions of little streams of perspiration which were flowing in a direction out of the body, freighted as they were with impurities, every one of them, these streams are arrested, because their outlets are closed, the currents must take a backward track, they must be disposed of, and Nature's first resort is to empty it all back into the blood ; hence, the blood of the whole body becomes a mass of impurity the very first hour after the "chill" of a cold is experienced, and being thus impure, it is no wonder that the common, but expressive term is used : "I feel bad all over." We all know that when we have taken a decided cold, there is, as to the body, a feeling of universal discomfort, for the fountain of life, the whole blood is disordered. But things do not remain so, the full force of the cold settles on some one part of the body, usually that part

which is weakest naturally, or incidentally, causing those sensations which have received a name according to their nature and locality; if in the head, "Catarrh in the Head." If in the nose, "Nasal Catarrh." If in the throat, "Throat-ail," or "Chronic Laryngitis." If in the wind-pipe, "Croup." If in the branches of the wind-pipe, "Bronchitis." If in the lungs, the usual name is "a Cold," or "bad Cold," according to its intensity. When a cold remains so long "in the chest," or on the lungs, as to cause a permanent cough, it is styled "Consumption," or "a Decline," as has been stated before.

*Cough.*—The almost universal practice among the ignorant when there is "cough," is to take something for it in the form of lozenges, cough-drops, pectorals, and the like, or if they prepare the medicine for themselves by advice of any friend, there is one constituent which never fails to be present; the same constituent, in some form, being in every cough-medicine ever sold,

as druggists, apothecaries, and physicians well know; that constituent is opium, in its solid state, or as black-drop, morphine, laudanum, or paregoric. This clearly shows that the essential ingredient is opium, and that without this the cough is not modified. A single consideration will show the suicidal nature of this so-called remedy. When a cold is taken, it soon oppresses the system and nature seeks to relieve herself by attempting to remove the burden; which, if let alone, is accomplished as follows: We have already seen that a cold renders the blood impure, that is, puts it into an unnatural condition; when the blood then, in this unnatural condition, is presented to a gland, to an internal manufactory, it is "worked up;" but the material being unnatural, imperfect, the article into which it is "made up," manufactured, is also imperfect and unnatural. The organization of the internal body is such, that when any thing unnatural is presented to it, it perceives it in-

stantly; that act of perception is called "Irritability," and we say it is "irritated," just as the eye is "irritated" by being touched with a hard substance, and instantly throws out water to wash the offending particle away. The part of the internal body which is thus irritated when any thing unusual, unnatural, is presented to it, is called the "mucous membrane," so-called because it is a gossamer-like fabric covered with mucous, a soft, warm, glairy substance which is, perhaps, best expressed by the homely term, "slickery." This mucous membrane is the sensitive plant of the body, so delicate in its sensibility, its susceptibility to touch, that the slightest contact of the smallest particle of any thing which it is not accustomed to, is followed, in some parts of the body, with the most violent demonstration, as in the familiar instance of a crumb "going down the wrong way," that is, going into the wind-pipe, which is accustomed and adapted to receive nothing but the purest

air. When any thing natural, useful, is presented to the mucous membrane, it is arranged with divine beneficence that either no sensation at all is observed, or it is one of pleasure; as in drinking water, tasting sugar, smelling a rose, breathing a pure air. But suppose the air is impregnated with strong acid fumes, it excites cough, to throw them out again. If the sugar be bitter, a dozen muscles about the tongue and mouth instantly arrange themselves to eject it, and if still forced in, until it reaches the stomach, another dozen muscles are roused up to turn out the intruder, and we call it heaving or vomiting. Thus it is throughout the whole human system, that when there is any thing within the body which is useless, foreign, unnatural, irritation is set up, and persistently carried on for hours, weeks, months, years, until it is pushed out of the body, as witness, bullets, needles, and other things forced into the flesh, have come out again at the distance of inches or

feet in the space of months or of years. Nature never rested, was never free from some uneasiness, or pain or agony, for a single moment, until the intruder was ousted.

Precisely thus is it in a case of common cold; the lungs, for example, in health, manufacture a glairy substance to lubricate them, to keep them mobile, working well, as oil to machinery; but when it has subserved its purpose, and has no further virtues, it is not only useless, but becomes unnatural—becomes, as it were, a foreign substance; the sensibility of the mucous membrane detects that inadaptation instantly, and we hawk or “hem” it away. But in case of a cold, the amount of this glairy lubricating material is greatly increased in quantity, and deteriorated in quality, and Nature, at once perceiving it, makes a more violent effort to get rid of it, and we not merely hawk and hem, but we cough outright, and continue to do so until it is all removed. Now what is the effect of opiates

or anodynes in this case? They simply blunt or destroy the sensibility of the mucous membrane so that it does not perceive the presence of the increased phlegm—the watchman is drugged, makes no out-cry, excites no cough, and the phlegm remains, not merely to clog up the lungs, but Nature using her other means of relief, reabsorbs it, carries it again into the circulation, mixes it with the blood, and the duration of the cold is indefinite, while other diseases are set up in other parts of the system which happen to be in a weaker condition than is natural, from any cause whatever. Hence multitudes of people complain that their “cold hangs on so.” To the question, What have you done for it? various answers will be given; in which every medicine ever heard of almost will be named, in conjunction with an anodyne, as opium, morphine, laudanum, paregoric, or black-drop. Thus it is, that diseases are engendered which last for months and years, if indeed they



do not destroy life sooner by "taking something" to cure a cold; that something being valued in proportion to the instantaneousness with which it "quiets the cough," the very means which Nature had devised to get rid of the effects of a cold. The judicious physician rather aids Nature in administering remedies, if any, for a common cold, which increase the cough, that is, he gives what increases the amount of "phlegm," which at the same time makes the cough loose, easier, more effective, so as to bring up, readily, whole mouthfuls of phlegm at once, thus speedily relieving the oppressed system.

Observant persons have noticed that a cold only begins to get well when it "breaks," by which is meant, the cough gets "loose," and brings up phlegm easily and freely; yet in the face of all this, three persons out of four will give a certificate of the value of a medicine, because it speedily repressed the cough, saying

nothing as to how it thwarted Nature, the longer continuance of the cold, or the subsequent ailments engendered.

*Loose Bowels.*—The same murderous course is pursued in the various forms of loose bowels, termed “diarrhœa,” a “flowing through.” The common remedy for loose bowels is opium in some form, called an anodyne, because it deprives of pain, and in the case of diarrhœa, diminishes the sensibilities of the mucous membrane of the bowels to the presence of substances which Nature is trying to eject from the body, as in the case of a cold; but being thwarted, she makes an effort to get rid of them in some other direction, by some other outlet—the brain, for example—going to the brain, giving to grown persons apoplexy, and to children what is commonly known as “water on the brain.” Sometimes “astringents” are given for loose bowels, that is, medicines whose effect is to close up the mouths of the little vessels which open into

the internal bowels; the tendency being the same, to wit, to prevent Nature from pouring out what she wishes to get rid of, the opium keeping it in the bowels, the astringents damming it up nearer the fountain-head.

Astringents, such as alum, white-oak bark, green tea, and the like, are all "good" to "stop loose bowels"—we may say, are infallible remedies; they arrest the diarrhoea, but too often life at the same time. Hence, the millions of deaths of children every year from "convulsions," and water on the brain; the convulsions taking place when the astringents or anodynes are given in larger doses.

It is hoped that the reader has not forgotten the idea intended to be illustrated by all that has been said of colds and loose bowels, and the recovery of persons left in the woods or on the battle-field, to die of terrible wounds. We had been speaking of pain, of its benevolent design, that it was given to warn the body of coming

harm, that as it was caused by a clogging up of impure blood pressing against the nerves; and that as the blood was made impure by eating too much, by taking cold, or by breathing a bad air; and that as all the supplies of blood come directly from the food, the self-evident indication, on the very first appearance of any pain or discomfort whatever, was to cut off all supplies of food absolutely and instantly, so that while this diminished directly the further supply of blood, Nature was all the time consuming the blood already in the body, as the raw material, thus diminishing the quantity in another direction; and that hence her "cures" were often almost miraculous; and further, that opiates or anodynes by merely deadening the pain, only stopped the warning cry of Nature for relief, not only failing to cure, but protracting restoration.

Nature's *materia medica*, her three great agents, are warmth, water, rest: warmth to

keep up the fire of life, water to cleanse and satisfy the thirst—which also dilutes the heavy, stagnating blood—and rest to recover strength, rest for the body, rest for the brain, and rest for the stomach. Words are not at command to describe the efficiency of these agencies in curing disease when present, and in averting it, if they were applied on the instant that pain or any discomfort gave note of warning that “something was going wrong” in the complex machinery of the human body.

#### RECAPITULATIONS AND ADDITIONS.

One daily action of the bowels is essential to good health the world over, and if secured by natural agencies, that is, by ordinary food and drink, tends to long life in all cases.

Persons living in-doors, occupying for the most part sitting positions, should eat but twice a day, and at regular hours, the second meal being finished before four o'clock.

Half an hour at the very least should be given to each meal, and nothing eaten at the intervals.

Cut up all solid food as fine as a pea in size, actual observation of the process of digestion in the living stomach of man being that food thus comminuted is digested as easily and as soon as if chewed and swallowed in the usual manner.

Persons should sleep in an upper room, light, clean, dry, with no surplus furniture, no standing fluid, no hanging clothes, no bed-curtains. The windows should face the sun. The room should be twelve feet square for one person, and should have a fire-place in it, open all the time, or some substitute.

Go to bed at some regular, early hour. Never go to sleep after first self-waking in the morning, and never sleep a moment in the day-time, unless sitting erect in a chair or leaning the head on a table; the reason for these positions is, that

they will not allow of a long nap. A short nap of ten minutes, at furthest, is allowable to some, and may refresh, while a long nap in the afternoon almost always renders the person uncomfortable during the remainder of the day, and will certainly interfere with the repose of the following night. Go to sleep on the right side, and let the body suit itself thereafter.

As a very general rule, persons should not sleep over seven hours in summer, and eight in winter, but Nature will soon regulate the amount of sleep required by each constitution, if three things are followed up :

First. Go to bed at the same hour.

Second. Get up the moment of self-waking in the morning.

Third. Never sleep in the day-time.

As a man in ordinary health feels freshest and strongest in the morning, and gets tired by the time night comes on, it is proof that sleep recuperates the body ; so also does it recuperate the

brain, hence the morning is the best time for study, and if breakfast be made of a single cup of warm drink and an egg, or a piece of cold or toasted bread and butter, the studies may be continued with profit until noon, and the rest of the day should be devoted to out-door recreation. Bodily exercise should not be taken until the study of the day is over, because it diverts the mind, and uses up the best energies, which ought to be reserved for the brain.

Avoid, if possible, all reading, or writing, or other close exercise of the sight by twilight, candle, or gas-light. Let the light fall on the page or sewing, from behind, rather over the left shoulder.

Never read or sew, facing the light.

A single window admits light enough into an ordinary room for reading, writing, or sewing.

Spectacles should be first used when the person begins to notice himself putting the page farther from his eyes than usual, the glasses to



be laid aside for all other purposes. Use glasses of a higher power when it is observed that the page is removed farther than usual from the first glasses. There should not be a speedy resort to glasses, and it may be protracted for years, if, whenever there is a consciousness of a strain to the eye, rest is instantly given in one of two ways: Either keep the eyes closed awhile, or look at some distant object until there is a feeling of relief, and very considerable further aid may be given by moderately pressing the eye, while closed, in the direction from the outer corners towards the nose, with the two fingers next the thumb of either hand. The same process should be observed in passing to higher glasses; and whether with glasses or without, if a person is sensible of an effort in the use of the eyes, the relief afforded by looking at some distant object, or closing them for a while, will be so striking and agreeable as to invite a frequent repetition.

All forms of exercise should be taken in moderation ; should be protracted, rather than violent.

The moment exercise is carried to severe fatigue, it has done more harm than good.

Take the utmost pains to cool off very slowly after all kinds of exercise.

After singing, speaking, or preaching, especially in cool, or windy, or damp weather, put on overcoat, cloak, or shawl, and remain a few moments before going out of doors, and even then keep the mouth closed, and walk fast for a few minutes, and continue walking thus, fast enough to keep off a feeling of chilliness, and the same on all occasions of going out from a warm apartment into a cold, windy, or damp atmosphere.

Always dress warm enough in-doors to keep off a feeling of chilliness, and always move fast enough out-doors to do the same thing ; for being chilly in-doors or out, is the forerunner of

a cold, and if habitual, you are stepping toward the grave.

Horseback exercise and walking are the most available for sedentary persons. Often walk with the hands behind you, or with the chin on, or a little above a horizontal line, or as if you were looking at the top of a man's hat a few feet before you, or at the eaves of a house a hundred yards or more in advance.

Singing or reading aloud, while walking with the chin a little elevated, is an excellent form of exercise for body, lungs, and voice, gradually increasing the time, until it reaches thirty or forty minutes on each occasion.

Always begin to speak or sing in a low tone, gradually increasing it, until there is a consciousness that you are heard all over the assembly.

Remember that you speak and are heard with ease, not in proportion to the loudness, but to the distinctness of utterance; this will save much squandering of strength.

Never talk, or sing, or read aloud before the morning service, nor for an hour or two before any public address.

Eat nothing beyond an apple, or orange, or bunch of grapes, or cracker, between any two sermons occurring within two or three hours of each other. Never eat or drink an atom after a night's discourse or speech, if you want to sleep well.

Every where sit erect, with the lower portion of the back touching the back of the chair, and the shoulders touching the back of the chair also.

When epidemics prevail—that is, when any fatal disease is prevalent in a community—make no violent changes in eating, drinking, dress, or stimulants. Continue all as before, in moderation.

Avoid travelling, exercise, or working before breakfast, or about sun-down, in all latitudes, in all seasons, and under all circumstances.

Do not sleep with the outer windows or doors open during September and October.

The air after dark is not hurtful ordinarily, if the person is in motion sufficient to keep off a feeling of chilliness.

All exercise, as such, should be performed regularly every day, regardless of the weather; for if it be damp, it is only necessary to move about with greater activity, so as to keep off all chilliness.

The utmost attention should be always given, under all circumstances, to habits of strict personal cleanliness, in eating, drinking, sleeping, clothing, fingers, feet, skin, hair, every thing.

If any special literary effort is required, retire earlier, rise later, eat one third less and take one half less bodily exercise, so that there may be more nerve-power appropriated to the brain, while by the lengthened rest and sleep it also will be the better rested, will have a more thorough recuperation, will have laid up a larger supply.

of nervous power to draw upon, and thus will work with greater rapidity, ease, efficiency, and vigor.

Give the whole body a thorough washing in warm water, with soap and brush, once a week, in a closed room, as warm as seventy degrees in winter-time.

In all forms of loose bowels, the first essential step is perfect quietude of body.

On the instant of any pain, cease eating until its disappearance, or a physician is called. Never take an atom of medicine unless advised by a physician of experience, if such an one is accessible. If you have a choice, prefer one who has been regularly educated to his profession, who has never changed his system of practice, and commands the respect of the community where he resides. Remember that it is to the best interest of a physician to cure you as soon as he safely can, and there is no danger that he will not consult that best interest.

Intelligent physicians usually endeavor to cure themselves without medicine, and would treat their patients in the same way, but for the fact that three persons out of four do not possess that self-denial of food, and drink, and bodily comfort, which is necessary to a cure without medicine. The masses prefer a speedy, hazardous, or doubtful cure, to one that is safer, slower, and more durable, and will take pints and pounds of the most nauseous drugs to get well in a day or two without confinement or self-denial, rather than be a little longer in recovery without any physic at all. Hence, that medicines are largely given, is the fault of the people and not of the physician.

*The teeth* add greatly to personal beauty, comfort, and health, when properly taken care of; and it is earnestly recommended, inasmuch as the teeth of some children begin to decay as early as the tenth year, that from that time until of age, they be taken to a competent dentist, that every

tooth may be faithfully examined one by one, at least every six months. Teeth may thus be saved for a lifetime, which otherwise would soon decay and be a life-long blemish and inconvenience.

Grown person should by all means have their teeth most scrutinizingly examined once a year, when it is possible.

Scientific men unite in declaring that tartar on the teeth, which so soon destroys the gum, and causes the loss of the tooth itself, is the formation of living insects, most of which are instantly destroyed by washing the teeth with pure white or castile soap, warm water, and a tooth-brush. The alkali of pure white soap destroys them, while the concentrated juice of tobacco and other strong articles has no effect. Some dentists say that a too frequent washing the gums with soap makes them spongy. But until such an effect is observed, we advise that it be attended to every morning on rising. In addition, the mouth should be washed im-



mediately after each meal with lukewarm water and a brush, very moderately stiff; the brush should be twisted up and down in such a way that each bristle may be a toothpick, passing up and down the ridges between the teeth, so as to clear them of every particle of food, then put the brush on the back part of the tongue, and wrench it from side to side, across the tongue; this, to a great extent will relieve the breath of the odor of the last thing eaten. As the interior of the mouth is nearly a hundred degrees warm, and perhaps warmer after eating hot food as many do, the change to a mouthful of cold water for purposes of rinsing the mouth immediately after eating, is too sudden, as evidenced by an aching of the teeth. The sudden change from heat to cold and from cold to heat in eating and drinking, is a common and prominent cause of early tooth decay. We advise that no powders of any description should ever be used upon the teeth, it matters not what may

be said to be their constituents, or however harmless they are represented to be. It should be remembered that pure gold is the only perfect and safe material for filling a tooth, that all others are either useless, injurious, or even dangerous to life.

*Eruptions.*—Wherever there is a sore on any part of the body, which “came of itself,” or wherever there is any eruption, pimples, or breakings-out of any description on the skin, it is an effort of Nature to push disease out of the system, and is always favorable; we say “always” with an emphasis. If Nature is not equal to the effort, death will follow, as in the familiar cases of measles, small-pox, scarlet-fever, and the like, when they fail to “come out.” And as it is a familiar truth in almost every household, that if these manifestations are “driven in” it is almost certain and sudden death; so it is true of all breakings-out on the surface, that they are hurtful or dangerous, according to circumstances. Many

a running sore which "the doctors couldn't cure," has been "healed up" in a very short time by some ignorant or officious person, to the great amazement of the neighbors. But very soon after, the patient is attacked with a more critical ailment, to be a more miserable invalid, or to die in a few days. The rule is imperative, never tamper with any breaking-out on the skin; even though it be a single red spot, do not apply to it so simple a thing as water, hot or cold, but let it alone, and do one of two things: omit a meal or two, and if it does not abate, consult an intelligent physician. If one is not at hand, then live on half-allowance until it disappears.

Letting the body alone, ceasing to eat whenever there is any unusual feeling or appearance in the system, these are first things, and safe things in medicine, and if there is no improvement in a reasonable time, then place yourself unreservedly in the hands of an intelligent physician, follow his advice promptly and faithfully.

in every particular, let the responsibility be all his own, and no more attempt to tinker with yourself, than you would attempt to mend your watch or repair an old shoe.

Ignorant or presumptuous persons, from having given a medicine successfully for a few times, begin to think marvellously soon that they know "about as much as the doctors do" when they are suddenly brought up standing by an utter failure or a disastrous result. A case. A gentleman and lady from a distance, persons of considerable wealth and of high social position, placed their only daughter, aged thirteen, in a boarding-school, not half a mile from this vicinity. The principal had fallen into the habit of "prescribing" for the pupils when "any thing ailed them." Castor-oil was the great remedy, and when "any little thing was the matter," a dose was almost invariably given, as being "very simple, and could do no harm." The interesting pupil just referred to,

soon had the ordinary symptoms of a bad cold, and the inevitable "oil" was poured down; it acted very freely, and immediate amendment was confidently looked for. But the patient became rapidly worse, and died next day. It was undeveloped scarlet fever. Nature was trying to throw it off and out, but the copious action of the castor-oil set up a drain inwards, made the bowels the weak part, the disease fell on them with the unfortunate result just named. The loss to those parents, millions of money could not replace, no length of time repair. A life-long of unavailing regrets to two stricken hearts, and all from the presumptuousness of one person, from an attempt to "cheat the doctor out of a fee."

There are a few things which, to persons who may be miles or hours distant from a physician, it may be a humanity to refer to. If a man is wounded, so that blood flows, that flow is either regular or by jets or spirts. If it flows regu-

larly, a vein has been wounded, and a string should be bound tightly around below the wounded part, that is, beyond it from the heart. If the blood comes out by leaps or jets, an artery has been severed, and the person may bleed to death in a few minutes, to prevent which, apply the cord above the wound, that is, between the wound and the heart. In case a string or cord is not at hand, tie the two opposite corners of a handkerchief together around the limb, put a stick between, and turn it round, until the handkerchief is twisted sufficiently tight to stop the bleeding, and keep it so, until a physician can be had.

In accidents less severe, but where the blood continues to flow, it is usually arrested by applying clean cobwebs, or the dust of a tea-canister, or the scrapings of the inside of tanned leather, bound pretty close to the wound.

Sometimes persons have bled to death from the extraction of a tooth. This does not occur

once in a thousand times, yet that time may be the reader's. The most certain of all familiar and accessible things to arrest bleeding which follows the extraction of a tooth is pulverized gunpowder put on some lint or cotton, and pressed in the hollow after the powder, so as to hold it in. Renew the application from time to time, until relief is afforded. Sometimes powdered alum will do.

Of the multitudes of remedies for the various **ACHES** of the body, two only will be named here, premising that they will often afford at least a temporary relief in that very common and extensive class of ailments familiarly and fashionably called **NEURALGIA**, the meaning of which is "Nerve Ache," which in reality is only a substitute for the old-fashioned word, "Pain." A recent remedy is said to be found in applying bruised horse-radish to the wrist on the side of the body where the pain is.

Another remedy, which is sometimes instan-

taneously successful, is mixing equal parts of sweet-oil, spirits of hartshorn, and chloroform ; shake it well, and before time is allowed for its particles to separate, wet a bit of rag or lint, place it on the painful spot for about a minute, or less if relieved sooner, but hold a handkerchief on the lint, so as to confine the volatile ingredients; if kept on too long, the skin may be taken off.

If a person "FANTS," let him remain on his back until he comes to. Do nothing else. He has fainted because the heart has stopped beating. It will come to of itself as soon as Nature desires it, and it will be easier to propel the blood in a horizontal direction, as when lying down, than perpendicularly, as to the head, chest, and arms, when sitting up. And yet the very first effort of bystanders when a person is observed to have fainted, is to place him on a chair, or lift up his head.

When any poisonous or other hurtful thing



has been swallowed, take instantly half a glass of water, cold, not hot, put into it a heaping teaspoonful of salt, and another of ground mustard; stir it rapidly three or four times; if there is no salt at hand, use the mustard alone; catch the patient by the nose, and toss it down. The reason for using cold water is, that in the hurry the water may be hotter than thought for, and may scald the throat, causing eventual, if not instant death. The salt and mustard make the speediest emetic known, and are almost every where to be had in a moment. It brings up the contents of the stomach more or less completely. And for fear that some remnant may be left, swallow down a cupful of strong coffee, and then the white of two or three raw eggs, either first, as may be quickest had, because these are the two domestic articles which are found almost in every home, and nullify the effects of a greater number of virulent poisons than perhaps any other articles known to men.

*Burns and Scalds.*—In case of burns and scalds, the injured parts should be instantly placed under cold water, and there kept until some common flour can be procured; the instant the injured part is removed from the water, plaster it with the dry flour, add more and more, until it is entirely covered, or bind it on, and let it alone, living almost altogether for a greater or less time, in proportion to the extent of the injury, on warm drinks with the crust of bread broken in, and if in addition, care be taken to unload the bowels promptly, almost miraculous cures will take place, without any other means, because Nature, instead of spending her strength and energies in digesting food and trying to unload herself of accumulations, is using them towards the restoration of the system. The reason that cold water gives instant relief is, it keeps out the air, and so does the flour. It is the oxygen of the air that keeps up the burning, as it is the oxygen of the air that

keeps up the burning of the fire in the stove or grate or fire-place. After the flour is applied, send for a physician, that he may direct as to the after-treatment, and ascertain if any injury has been sustained which threatens life.

A new cure for burns is said to be the pressing a piece of cold charcoal on the burnt part, and keeping it pressed on for an hour, when the burn is said to be healed. It is easy of trial, and for its simplicity is worthy of experiment, especially on the face, where water can not be well applied. This most probably only answers in cases where the skin has not been taken off.

AS BROWN BREAD AND CRACKED WHEAT are very generally resorted to as a natural means of regulating the bowels, so as to make them act once in twenty-four hours, it may be well to know how to prepare them.

Pour on some corn-meal enough boiling water to wet it through, then work into it about half as much unbolted rye-meal, not rye-flour, add-

ing more water; bake it three or four hours; it is then fit to be eaten with milk, or to be sliced and toasted.

Persons willing to use saleratus can mix three quarts of yellow corn-meal very intimately with as much rye-meal, then add two quarts of sour milk, stir it well; next add a teaspoonful of molasses, two teaspoonsful of saleratus, and half a teaspoonful of salt; stir all together, and put it into any vessel suitable for baking. The oven should be moderately hot. When baked let it cool, and cut from the bottom.

Another good loosening bread is that which is generally used at the water-cure establishments. Pour just enough boiling water on unbolted wheat-flour to allow it to be stirred with a strong stick or spoon; as it cools, knead it slightly with the hands, make it into biscuits or rolls, well rubbed over with dry flour, stick them with a fork, to prevent blistering, and bake them in a hot oven about twenty minutes. It is in-

dispensable that the oven be hot when first put in. If the rolls get hard in a day or two, dip them in water and put them in a covered hot oven for two or three minutes.

The dough above may be kneaded thoroughly and allowed to stand over night, then rolled out in thin small cakes, and baked quickly in a hot oven; to be eaten with or without butter, and as hot as may be desired, so as not to injure the teeth. This is the most healthful and nutritious of all forms of bread. But some may prefer a brown bread made with yeast, thus: Put a level teaspoonful of salt in a quart of boiling water, and with this wet every grain of two quarts of corn-meal; mix half a pint of warm water with a teacupful of yeast, into which stir a quart of rye-meal, adding as much warm water to the rye-meal as will make a stiff dough; knead all together well, put it into a pan, let it rise an hour, then bake in a hot oven. A good domestic yeast for the above purpose is made thus:

In two gallons of water boil for one hour a pound of flour, a quarter of a pound of brown sugar, and a little salt, and when partly cooled cork it well in bottles. It is ready for use in twenty-four hours. A pint of this makes eighteen pounds of bread.

Prepare CRACKED-WHEAT, that is, wheat broken up so that each grain shall make five or six pieces, or take white wheat in whole grains, hull it, that is, get the skin off by soaking it in weak lye; next boil it in water until it is as soft as rice, then eat it with molasses or butter, and a little salt, or make into a pudding with milk, sugar, and eggs, to your liking. This makes one of the best dishes in the world.

Another method is to take plump, clean winter wheat—spring wheat is not so good—grind it coarsely in a hand-mill; take five quarts of soft boiling water and stir in one quart of the ground wheat, boil it slowly four or five hours, meanwhile stir it occasionally. It may be eaten

cold or hot with sugar and cream. To prevent burning it while cooking, the vessel in which it is put may be placed in another with water.

But one of the purest and most healthful kinds of "Corn-Bread" is that used in Kentucky a half a century ago, when men were obliged to live on the simplest fare, and of the most unartificial materials, where, a few years earlier, salt had been known to be worth a dollar a pound, so said, and a "skillet" was an article of luxury; when corn was ground in hand-mills, or pounded to the requisite fineness, which indeed must have made a meal coarse enough for the most fanatical Grahamite; and even to this day the "corn-meal" of the West is exceedingly coarse, being but little more than the entire grain ground and made into bread, with only the largest husks removed by means of a coarse sifter. The corn-meal of the East is simply a corn-flour, and being so fine, can never have that healthful and loosening effect on the

bowels which belongs to the Western article ; besides, so many ingredients are put in Eastern corn-meal, preparatory to cooking, that its nature is essentially changed.

There are three preparations from corn-meal in Kentucky: the "Corn-Dodger," the "Pone," and the "Hoe-Cake." All are mixed alike, but cooked differently. The preparation is as follows: Take as much corn (Indian) meal as is wanted; some salt, and enough pure water to knead the mass; mix it until every particle of the meal has taken up its share of the water; let it stand not over twenty minutes, thus allowing each particle to be equally dampened. If part of this is made into little balls and thrown into a pot where bacon and cabbage or greens are boiling together briskly, by the force of the boiling, these little balls will be seen popping up and down, dodging about; hence the original "Corn-Dodger."

If a part of the same dough is made into a



flat cake, less than an inch thick, and placed on the hoe, the handle out, and the eye downwards, the hoe with the cake on it placed on hot coals and allowed to remain until baked brown, that is the true original "Hoe Cake."

If the remainder of the dough is put in an iron utensil, (skillet,) not very hot, three or four inches deep, but not filled by an inch, the cover being put on, already heated, and live coals put on the cover, as also kept under the skillet or oven, until properly cooked or baked, then turned out by turning the oven upside down, that is a "Pone" of bread of the original type. But the time of "Hoe Cakes" is gone, for the "griddle" takes place of the hoe, and we seldom see "corn-bread" in any other shape than as follows, in the "back settlements" of the West: The dough is prepared as above stated, skillet and cover being sufficiently heated, a handful of dough is taken up and made into a kind of ball; it is then thrown into the skillet by turn-

ing the hand upside down, and as it touches the iron the same hand is pressed upon it, so that it receives the imprint of the fingers; another and another is put in, until the bottom of the skillet is covered, it usually requiring four pieces, each of which is between two and three inches thick. The whole is baked as the "Pone," and makes the modern corn-dodger.

Virginians make a delightful corn-bread as follows: Dissolve a table-spoonful of butter in three and a half pints of boiling milk; scald with this a quart of corn-meal; when cool add half a pint of wheat-flour, a little sugar, a tea-spoonful of salt, and two eggs well beaten in; mix all well together, and bake in two or three cakes in greased vessels.

A simpler mode of making corn-bread is to pour some water on some corn-meal, adding a little salt; beat it up as batter, do it well, pour it in a pan, cover it an inch deep, put this pan in a hot oven, and when the batter is stiff

enough to stand on end take it out and set it up before the coals to brown, then eat it before it gets cold.

*Hominy* is hard Indian-corn, called flint-corn, broken into four or five pieces. It is one of the most nutritious of all articles of food. One bushel of it contains as much nutriment as six or eight bushels of potatoes, and is really ten times as cheap as potatoes now are. It is prepared thus: Wash it in cold water; put it in an unglazed earthen vessel; pour in enough warm water to cover it an inch, put a weight on it, or at least let not the vessel be full for several inches; let it remain all night in such a way as to keep it warm; boil it slowly in the same water next morning for five or six or more hours until it is almost as soft as boiled rice, adding water from time to time to keep it from burning; then put it on the table and allow each one to add butter, salt, sugar, milk, according to fancy. What is left may be cut in slices

and fried for breakfast, or warmed up altogether with butter and salt. It is one of the best articles of food ever eaten. We do not mean by this, what is bought in the shape of white pieces, pretty uniform, and small as half a grain of rice, called in the South "samp." Real hominy is made in Kentucky originally by cutting down a large tree, cutting a piece of it four feet long, so as to measure twenty or twenty-five inches across, give the top of it a bowl-shape by burning it out ten or twelve inches deep, put into this a quantity of shelled flint corn, pound it with a wooden pestle until each grain is broken into half a dozen pieces, and washed before soaking it. It is then fit to use as above.

All the above articles of food are admirably adapted to keeping the bowels regular, because, eaten in their coarse state, they have a great deal of refuse, and keep the bowels free, precisely for the same reason farmers know their cattle must have "some roughness," that is, coarse

food, or they become "heated," their discharges are bally, in round lumps, and they do not thrive. If fed too much on these things, on coarse food, cattle sometimes have the "scours," which in men is called looseness or diarrhoea, then a more "binding" kind of food is needed, which for man is rice, farina, starch, boiled milk. These are called binding, because they are almost wholly nutritious, and have but very little waste; hence the body is nourished without the necessity of setting the bowels to work to carry off the refuse. By a judicious use of the above articles of food, in accordance with the over-bound or over-loose condition of the bowels, it is believed that three persons out of four may learn to regulate themselves to a healthful old age, with the aid of strict personal cleanliness and plentiful exercise in the open air.

When these fail, the bowels may be kept acting daily by eating raw apples largely, either as a dessert for breakfast and dinner, or between meals, or both.

## THE HEALTH OF CHILDREN.

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THE illness of a child blights every domestic gladness, and the feeling usually is: "I would be willing to give up every thing, I could be happy on bread and water, if my child were only well again." But scarcely has the danger passed, and the inestimable blessing returned, than we become as negligent of the health of our children, and as unimpressed with a daily feeling of humble thankfulness for it, as if a pang of apprehension had never been felt; and greedily as before we feed on the world's vanities, cherish its ambitions, and indulge in endless complaints, murmurs, and repinings, forgetting the blessings we have, in our greedy desires for the imaginary and unpossessed.

To a greater or less extent, every parent of reflection, has a conviction of the truthfulness, in his own case, of the sentiments just expressed, and taking advantage of this conviction, we propose to show how to avoid many of the ailments of children; not by the administration of any medicine, but by the application of a few general principles, acknowledged to be correct by the truly learned of all medical schools.

Cleanliness, warmth, food, and pure air are each indispensable to the health of any child, and parents who do not make it their study and their constant business to secure for a growing family of children these four things, are committing a crime against them, against society, and against our common humanity, which, sooner or later, the Providence above us will always follow with a just and painful retribution.

No mother ought to need to be instructed how to keep her child clean all the time; at night, as well as in the day; at home, as abroad.

As to the warmth of children, it should be maintained from chin to toe during every moment of existence. The neglect of this is one of the two most fruitful causes of infantile death, a sickly youth, a miserable maturity, and a useless and helpless and complaining age, if, indeed, even three-score is ever reached.

The want of sufficient protection to the legs, neck, and shoulders, is working a daily mischief, the reason being, the pride of the mother, and the disgraceful ignorance, the unmanly yielding, or the sinful indifference of the father. It is by becoming cold at the extremities that we die of any disease, and if that coldness is produced by artificial means, it is not the less hurtful, and in tendency fatal, by reason of its being brought about in a different manner.

There can be no use, neither can there be any good reason, for exposing the legs and neck and arms of children, for the sake of habit-



uating them to what they are not to follow in maturity. Grown people do not go bare-legged, bare-necked, and bare-armed, as a daily habit.

The excuse given for these exposures is, that it hardens the constitution ; but we all understand that the real reason is, that the "looks" of these parts are improved thereby, either presently or hereafter. If there were any real and consistent desire on the part of mothers to improve the constitution of their children, these same persons would exhibit a like concern in directions still more important ; in securing the perfect and incessant cleanliness of their children ; in seeing to it, for themselves, that they ate at regular times, in proper quantities, and in judicious qualities ; in never allowing a child under five years of age to eat any thing out of the sight of its mother ; in accompanying their children, when taken out for an airing by their nurses, for the space of from one to three hours

in every twenty-four, to prevent their being swung across gutters by one arm, or cuffed about for fretting, as a cook will cuff a cur; to prevent their being allowed to sit on the damp grass or cold stones, or to take care of themselves the best way they can, while heartless and unprincipled and reckless nurses are gossiping with any trifling loafer who may happen to come along. These, and others similar, are infinitely more efficient and more rational ways of hardening the constitution of children, for they, like any thing else that is new, are preserved, not by being abused and neglected, but by being cared for, just as a new garment lasts the longer, and keeps the longer new, by being well taken care of. The least attentive observation can cite cases to weariness, where the tender care which very frail persons required, has enabled them, by scores of years, to survive the most hardy and robust of their coëvals. And if a tender care of a frail body and a frail constitution may add a

score or two of years of life, it can not be otherwise, than that an equal care of a vigorous constitution would extend its duration to the verge of a century. When, then, this is compared with the fact, that of all who are born in this country, one half do not live to see ten years, all told, we can not come to any other conclusion than that either by the guilt of omission or commission, either by actual negligence, or by irrational modes of rearing, this enormous havoc of infant life is made.

Besides cleanliness and warmth, daily outdoor air is needed for children. Their earnest craving for it; their piteous appeals to parent, nurse, to any body; the willingness of the youngest child to go to the arms of a stranger, who is apparently about to go out of doors, all show that the infant even has an instinct for out-door air, as strong as the duck for water, as irresistible as the cry of the famished for bread! If they are taken out once, they want to go out

again, and the more eager are they for each repetition, showing that their memory of its luxuriousness, of the delicious sensations which the outside air gives them, only whets their appetites, until that appetite is unsatisfied with any thing short of constant exposure, from the rising of the sun to the going down of the same. These things being so, we can not fathom the folly of fighting against that instinct, or measure the criminality, the hard-heartedness of denying to the dearest creatures of our bosoms a pleasure so sweet, and which costs so little as does the pure air of the sky.

On the subject of the diet of children, how to feed them, whole volumes of wise things have been written; but three words contain the essential wisdom of them all—Regular, Plenty, Good. Say every two hours until a month old; every three hours until six months; every four hours until two years; after that, three times between sunrise and sunset, until they are sent abroad from the parental roof to make their own

way in the world. And if then, they would be satisfied with eating but twice in twenty-four hours, once in the neighborhood of sunrise, and second not later than three o'clock in the afternoon, we believe that human health would be promoted and human life extended to a limit which, if named, would by many be considered extremely chimerical.

The mother should cut up, with her own hand, all of a child's food that needs cutting, into pieces not larger than half a pea.

When children come to the age when only three meals a day are allowable, nothing, as a general rule, should be permitted between meals except ripe fruits or berries, (midway between,) fresh, perfect, and raw, and nothing with them. With these restrictions, children may be allowed their fill of fruits and berries twice every twenty-four hours, not only without injury, but with a most positive and enduring good, tending to keep the body in vigorous health, and to avert every disease.

These suggestions would not be complete without something more specific in reference to sickness itself. What we shall say on this subject is of untold importance; some of it new, as far as the masses are concerned, and all known to be true, having come under our own observation, in our own family. Not to perplex the memory with divisions and distinctions, we will state what is our management in reference to our own children.

It is quite impossible, perhaps, to keep children from getting sick. Causes apparently unavoidable, under the present arrangement of things, are steadily recurring; at all events, most families of a few children find, that every now and then some one of them is ailing, and not unfrequently two or half a dozen at a time, as if all our troubles were coming on at once. The first and most important injunction of all is, **BE ALWAYS ON THE LOOK-OUT**, the very moment you hear a child complain of any unpleasant

sensation any where in the body. Nay, more; be on the look-out, the very first moment you notice any unusual thing in the movements of your child; any thing unusual in its frame of mind, in its tone of voice, in its gestures, in its position of body, in the movement of its limbs, in the look of its eye, in the expression of its countenance, in the manner of its breathing; if it calls for a drink of water at an unusual time, if it eats less than common, if it is more silent and quiet than is ordinarily the case, if it keeps closer to the fire, or hangs around the mother, or is more querulous or fretful than it is wont, you may know, with a certainty equal to that of the rising of the sun the following day, that something is the matter—that there is suffering ahead, unless a remedy is employed to avert it. The first thing to be done under all circumstances which afford reason to suppose that something is the matter with a child, is to prevent it swallowing a drop, or of tasting a

morsel of any thing under the sun, for the simple reason that there is more in the body than there ought to be. Some natural outlet has been closed, and the child is oppressed with the load, either in the brain, hence a diminution of the natural liveliness of the child, or the burden falls on some other part of the body, causing discomfort of a nature in accordance with the part affected.

The next essential step is, secure quietude of body and mind. Keep near the child. Soothe it in all ways possible; be tender and affectionate in an uncommon degree. This encourages children, and wakes up their faculties and affections, and in proportion, this rouses up both body and mind, and is thus far, antagonistic of disease. This prompt and absolute abstinence from eating and drinking until the next morning, with a rested body, a composed mind, keeping the feet and hands abundantly warm, will in very many cases enable the child to wake up as "lively



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as a cricket," and make the parent's heart as bright as the sunshine above. It may require some management and coaxing and hiring to induce a child to submit quietly to the required abstinence, but it can be done with a proper combination of firmness, judgment, and affection. If the child must drink, warm mild teas of any kind, are greatly safer than cold water.

If the child wakes up next morning and calls for a drink of water the first thing, it is not well, although it may seem perfectly so, for in an hour or two or less, you will find it drooping, when if a physician is near, he should be called in, but if in the country, and "means" do not allow of incurring such an expense without consideration, then wait another day, allowing the child to take at intervals of four hours some cambric-tea, in which has been broken the cold crust of any kind of bread. A child can not starve on such an allowance. But if on the second morning there is not a decided, an un-

mistakable improvement, call in a physician at once, and then, one half the amount of medicine which it would have had to take at first will be sufficient now.

When a child has taken cold, it is advisable in addition to the above, to spend five or ten minutes two or three times a day in rubbing into the whole breast in front, with a soft warm hand, moving over the chest leisurely, about ten drops of common sweet oil. The soothing influence of the friction and the oil in making the skin soft and warm and pliable, has a very marked good effect. Some persons may think that such a treatment can not certainly avail any thing in serious ailments, while in trifling affections they may serve a good purpose to amuse the mind of the anxious mother. But we can assure such a doubter that such a course, promptly and fully taken the moment a child is observed to be not as well as usual, will avert nine tenths of the ailments of children. It has a powerful

agency by its helping Nature, in curing the very worst forms of the diseases to which childhood is liable. With just such a treatment, keeping the patient perfectly clean, with a constant supply of pure air, our own children passed safely through scarlet fever and measles, when all of them were sick at a time. We earnestly urge the young mother to at least try this plan once, thoroughly, on the very first ailing of a child, and in the light of the first trial we shall be perfectly willing for her to act afterwards.

One of the chief causes of the great mortality among children, especially in large towns and cities, is that they are not attended to soon enough. We are taken away, it may be by the daily and pressing cares of city life, or our solitudes are quieted by the illusion that it is nothing much, and will pass away of itself. But mothers ought to remember that in some of the diseases of childhood the delay of a few hours is equivalent to death, for a chief reason that when

a child begins to ail it feels bad all over, takes no satisfaction in play or any thing else, and finds a temporary or only partial relief in eating, which is in many, very many instances, but adding fuel to the flame, applying the match to the magazine of life. As the champion, then, and the best friend of sweet childhood, we desire to repeat in succinct phrase: The great remedy for all the ails of children is—

First. Instantaneous and absolute abstinence from all food, drinking only warm teas.

Second. Quietude, warmth, and cleanliness.

We can not sufficiently repudiate the practice of putting enticing things on the tea-table, such as cakes, sweetmeats, chipped beef, and the like. To child and man they are alike ruinous. They tempt, they whet the appetite. We eat them with a relish, when we turn away from a piece of cold bread and butter, when any one must acknowledge that if a bit of bread and butter does not taste good, is not relished, the person

can not be hungry, Nature really calls for nothing, does not need it; what is eaten, is not wanted, is an unwelcome visitor to the stomach, and must oppress and otherwise injure.

But with a liberal share of hopefulness, we can not indulge largely in the anticipation that we shall persuade the people to take little or no supper; for few indeed have the courage, the decision, the manliness, to forego a present very slight animal gratification, that of a supper, for the pay of a night of good sleep, an awaking of freshness and vigor, with a day of unusual health to follow. We are at best but children grown, and, like them, prefer the gingerbread of to-day to the plum-pudding of to-morrow.

**MEAT FOR CHILDREN.**—It is a sentiment of growing prevalence of late years, as a consequence of the many irresponsible publications of ignorant men and schismatics, that the use of meats by children is an enormity of error wholly unpardonable. We do not choose to enter into

an argument on the subject, and merely state, if a child, even just weaned, through the instincts of its nature craves meat, let meat be given in moderation for breakfast and dinner, until it calls for something else. It is well that the great Creator has implanted instincts within us which override all mere reason and conjecture, otherwise the globe would have been depopulated long ago. We might just as well refuse to give a child water as meat; such conduct is nothing less than setting up our own whims against the irrepressible laws of our being. More nutriment with less labor is obtained from meats than from vegetables. And more, the stomach of a child has not the power of that of a man; hence, for a given amount of nutriment we should let it have that kind of food which affords it with the least labor. When instinct demands meat, it is because Nature requires the elements which that meat affords, and when supplied, the child will no more call for meat than

the sand will take up water when it is already saturated with it. The cravings of children are constantly changing; let us show our wisdom in the moderation with which we meet them, and not our stupidity by the ignorant dogmatism with which we vainly attempt to repress them.

**HARDENING CHILDREN.**—This is an infatuation of not a few mothers; hence, children are soused daily in cold water, and daily walk about in bare legs. John Hunter was one of the greatest among medical men. He has had perhaps no superior in modern times; his favorite prescription for children was: "Give them a plenty of milk, a plenty of sleep, and a plenty of flannel." But it is not to names that we must appeal, it is to stubborn fact. The younger a child is, the less power it has of resisting cold; hence, the new-born infant is wrapped in the softest, warmest flannel, the mother hugs it instinctively and lovingly to her own warm bosom, and if she wakes up a dozen times in the night, a

dozen times is it that the first thought is to "cover up" her child. If a chill or dash of cold, of the briefest possible duration could have the effect to improve the constitution, to "harden" it, we may feel quite sure that the great Maker of us all would have made an arrangement by which it should take place spontaneously, or as an instinct and invariably.

As to accustoming a child to have any portion of its body bare, when the habit is to be discarded before the tenth year, it is none other than such an absurdity as ignorance only could father. Science must follow, not originate, but when it confirms observation, fact, and common-sense, it is certainly satisfactory. Milk is the first and only food for infancy, and it contains nine times more of the warming principle than the nutritious, and if by any reason milk can not be had, universal usage has adopted the substitutes of starch, arrow-root, sugar etc., which have at least thirty-three and a third per cent of the



warming principle. These things show that Nature's chief effort in the young is to keep them warm, and in proportion as we fight against her, and attempt to keep them cool, to "harden" them to coolness, we are in effect the destroyers of the health of our children.

The Author here takes his respectful and kindly leave of the reader, in the hope that, by the perusal of these pages, he will live a healthier, happier, and more useful life than if the book had never been written.

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